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Step 10: Collecting the Pledges

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ECN-2

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► WE STAND CORRECTED

In your issue of Oct. 30th, under caption "Name of Canadian Church Changed at General Synod," you say the Synod "voted to adopt the title Anglican Church in Canada."

I have before me as I write, *The Canadian Churchman* of Oct. 6th. It states very clearly that it is "The National Magazine of the Anglican Church of Canada."

Although "in" and "of" are both prepositions, there is a considerable difference in their separate meaning which any reputable dictionary will prove.

As a former priest of the Canadian Church, I like to keep the record straight and shall be glad if you will correct your former mistake.

(THE REV.) JAMES DAW
PHILADELPHIA, PA.

► MEDIATION ESSENTIAL

Your eminent contributor, Dr. Reinholt Niebuhr, writing in your issue of Oct. 16 (p. 9), says:

"... On this point (contact of the individual with God) Biblical faith is a better norm for us than either extremely authoritarian forms of faith which introduce a priest of the Church between the soul and God, and those forms of pietistic individualism which flourished in Protestantism in the 18th and 19th centuries . . ."

The first part of this quotation seems to be a hit at the traditional communions: Anglican, Orthodox and Roman. Obviously no person or authority could successfully bar the soul from God. However, it is true that in these communions the priest mediates for the congregation or individual in the sacraments, which he alone is authorized to celebrate. Unless we are to abolish the sacraments and the apostolic ministry, this mediation is essential.

It is surprising to see a scholar like Dr. Niebuhr's stature using the cliches . . .

SPENCER ERVIN
BALA-CYNWYD, PA.

► RETAIN 'PROTESTANT'

As the descendant of English recusant Catholics, may I suggest that you retain the name "Protestant Episcopal"?

You are, after all, Protestants and names like St. Thomas More and St. John Fisher, very great names indeed. Witness what we all feel was a horrible catastrophe. Protestants are too prone to forget that their ideas of religious toleration have also, in the general forgetting of Christian charity which marked the times, included the rack, scaffold and dungeon for those whose opinions coincided with the great Lord Chancellor who died "the king's good servant, but God's first."

We shall best, I think, honor the traditions of our elders—whether the Venerable Hooker or Richard Challoner—by loyalty to our own deposits of faith and mutual sympathy and charity in those points upon which we cannot in conscience, agree. And we can always pray that we may be one, if not in time, then in eternity.

WILLIAM D. SHARPE
BALTIMORE, MD.

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It is nice to have Chad Walsh back with us in this issue—with the first of

BACKSTAGE

three articles. Actually these articles will make up three chapters of the 1956 Harper's *Book for Lent*—a distinguished series which that publishing house has produced for quite some time now. Even though Dr. Walsh, as many of you will recall, was a member of our first editorial board, these three articles represent only the second time we have been privileged to schedule a series under his by-line. The first occasion was about two years ago when we published some of the adventures of the Bahagohunk—a delightful series of four stories for children which were all the more fascinating because of having been illustrated by one of Chad Walsh's daughters—Sarah-Lindsay Walsh. Of course, on the editorial pages, things were different; much of Chad Walsh and his uncompromising concepts of the Christian Faith were evident, to those who knew him well, in the editorials we published in our early days.

And thinking back on those earlier associations with Chad because of our recent correspondence, I let my mind drift back over the nearly four full years of this magazine dozens of announcements have been made about dozens of people and happenings which, in one way or another, had to do with *ECnews*. In our

next issue, however, we hope to be able to make an announcement which is by far the most important we have ever made. And among some changes which have been planned to coincide with this announcement, *BACKSTAGE* is being moved from this particular page to the last page (just inside the back cover) with its name changed to "Amen—." One good thing about this change, from now on I'll have the "last word" . . . and I suppose all of us human beings like that.

But let me get back to this particular issue of *ECnews*, I want to call your attention to the article about Palestine which was written by our good friend, Captain George R. Fairlamb, Jr. This article is particularly timely since news



paper headlines have pointed up once again for us the very critical condition that exists between the intensely nationalized citizens of 20th century Israel and the Arabs.

Maurice E. Bennett, Jr.

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RE: CONVENTION BUDGET

The tone of the article and the editorial in the Oct. 2nd issue on the subject of the General Convention budget adopted at Honolulu seemed largely negative. I believe that it was due to a rather superficial analysis.

The budget of \$6,807,947, as recommended to General Convention after careful study by the Program and Budget Committee, combined practically all basic budget A, a majority of the items for advance work in budget B and some of those in budget C. As the full amount of the budget adopted at the previous Convention was not met in any of the years 1952-55, the amount asked for the coming Triennium constitutes a real challenge to the Church.

Since the children's Lenten Mite Box Offering will no longer count for credit on the Quota, the total increase to be raised from the Dioceses and Districts approximates \$1,500,000 per year. The Program and Budget Committee believed, and General Convention agreed, that this increase was more realistic of attainment than a much larger amount which might be adopted in a wave of enthusiasm, but not lived up to later.

Your reference to the Lenten Offering overlooks the fact that as originally planned and operated for a period of years this offering did not count on the Quota and was used for special advance missionary projects. During the depression years it became necessary to count the Offering for credit on the Quota. Even though it may take time to become adjusted to the change, it will be well worth the effort to restore this Offering to the purposes first intended.

General Convention bought no Pig in the Poke in taking this action. It would be impractical to expect General Convention to pass on, for three years ahead, every Advance project which funds from the Lenten Offering will make possible. To determine such work is a proper function of National Council, in whom I believe the big majority of our members have confidence.

At Honolulu there was a feeling of real confidence in the leadership of our Church and a desire to provide the necessary funds to carry out its program.

PHILIP H. STAFFORD
 SEC'Y., PROGRAM AND BUDGET COMM.

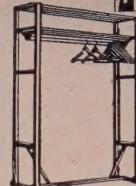
ED. NOTE: Inasmuch as all our correspondent's points were well known to the writer of the editorial in question, and are covered by the editorial, it seems that further comment is unnecessary. We hope that the event will prove us mistaken in our expectation that the Children's Lenten Mite Box Offering will be diminished, perhaps considerably, by the step taken at Honolulu, where members of our correspondent's committee were unable to answer many of the questions put to them about the Budget, and where no adequate definition of "Advance Work" was offered.

► WRONG PEPPER

Let me call your attention to a bit of very muddy reporting. George Wharton Pepper was never a Florida senator, but internationally known in his day as "the senator from Pennsylvania."

(THE REV.) RICHARD H. GURLEY
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by J. V. LANGMEAD CASSERLEY

The Princess—Preacher

The world-wide publicity given to Princess Margaret's desire to marry a man fifteen years older than herself—who had divorced the wife who is nevertheless the mother of his two children—and her very wise and noble decision not to do so has been of such a character as to call for some critical comment.

No doubt it would be kinder towards the harassed feelings of the Princess herself if all comment were to cease forthwith and the whole episode forgotten as quickly as possible, but so many foolish things have been said by so many irresponsible commentators that it is time for something pretty strong to be said on the other side.

In the first place it can very gladly be agreed that this is one of those rare episodes in life from which all the parties chiefly concerned emerge with credit, particularly the Princess herself and the Archbishop of Canterbury.

The Princess indeed has *preached a kind of sermon* with her own life, a sermon to which our modern social order, not only in Britain, would do well to heed very carefully. As I see it this sermon, which is more easily preached in words than in deeds, makes two major points, both of them essential to any sane and Christian philosophy of life.

The Princess rejects Hedonism

Hedonism is the doctrine that the most important thing in life, the thing which every sane man will put before everything else, is personal happiness. The Princess has outraged the hedonists by publicly preferring her duty and the responsibilities inherent in her position to her personal inclinations and desires. She has seen that the question of the private happiness of one woman in her position is as nothing in comparison with the public duty of any woman in her position.

Rating duty above happiness is a moral attitude which will at times call upon people to make great personal sacrifices. That duty comes before happiness is an ethical maxim which is true for commoners and princesses alike. Yet to put duty before happiness is not mere highfrown idealism, it is also a matter of common sense, for experience shows that the people who put the pursuit of happiness above everything else in life are not usually the people who find happiness.

Happiness does not come to those who pursue it. Such people are always asking themselves whether they are happy or not, and always finding one good reason or another for answering the question in the negative. Happiness comes unbidden and almost unnoticed into the lives of those people who are too busy bothering about more important things to care whether they are happy or not.



Happiness cannot be sought and found, it is received as a kind of extra by those who base their lives on better and less self-centered considerations.

The Princess rejects Romanticism

The anger of so many people about what has happened is due to the widespread modern belief in the supreme power and virtue of romantic love. The Princess's decision has robbed us of the spectacle of a heart stirring romance in which all is counted well lost for the sake of love alone.

This modern cult of romantic love sees it as a kind of stupifying demoralizing drug which exercises an irresistible destructive force over the lives it invades. In the words of the ridiculous Hollywood cliche, 'This thing is too big for both of us.'

The Princess has showed that it is possible for a human being to be bigger than romantic love, and to rise above it in a serious and rational moral decision. The romantic love philosophy drags the dignity of man in the dust, exhibiting him as the mere puppet of internal forces which he cannot control.

Again there is more than mere idealism in this, for experience shows that marriages based on romantic considerations alone are frequently unsuccessful and unhappy. Romantic love often brings people together for a time who are objectively speaking quite

(CONTINUED NEXT PAGE)

COMING EVENTS

(D, diocesan or district; P, provincial; R, regional; N, national)

DATE	LOCATION	EVENT
Sun. Nov. 27	Everywhere	FIRST SUNDAY IN ADVENT. Corporate Communion for men and boys.
	ABC-TV network Channel 7	(N) "Dean Pike," Dean Jas. A. Pike, 1:30-2 P.M., EST.
	ABC radio	(N) "Doing the Truth," Dean Jas. A. Pike, 10:15 P.M.
Nov. 27-Dec. 2	Gainesville, Fla.	(R) Radio-TV workshop, NCC, Broadcasting and Film Comm.
Mon. Nov. 28	New York, N. Y.	(D) School of Worship, Cathedral of St. John the Divine.
Nov. 28-29	Chicago, Ill.	(N) National Church Music Fellowship, Lawson YMCA.
Nov. 28-30	Washington, D. C.	(P) Province 3 conference on Christian Education. Theme: "Leadership Training in Local Churches." College of Preachers.
Nov. 28-Dec. 1	Washington, D. C.	(N) White House Conference on Education.
Tues. Nov. 29-30	Richmond, Va.	(D) Christian Social Relations Dept. Speaker: Bishop Goodwin, Roslyn.
Wed. Nov. 30	Everywhere	ST. ANDREW.
	New York, N. Y.	(R) Institute for Religious and Social Studies. Series for theological students. Speaker: Rev. Thos. J. Bigham, Union Theological Seminary.
	Fargo, N. Dakota	(D) Clergy conference.
Nov. 30-Dec. 1	Omaha, Neb.	(N) General Board meeting, Nat. Council of Churches.
Thurs. Dec. 1	New York, N. Y.	(N) Board of Managers, American Bible Society.
Fri. Dec. 2-3	Richmond, Va.	(D) Week-end conference for business and professional people. Christian Social Relations Dept. Theme: "Christian Leadership in Industry." Speakers: Rev. Dr. Geo. D. Heaton, W. Thos. Rice, Roslyn.
Dec. 2-4	Richmond, Va.	(R) United Christian Youth Movement in Va. Hotel Richmond and St. Paul's Church.
	Webster Groves, Mo.	(D) Parish Life conference, Thompson House.
	San Antonio, Texas	(D) Senior Young Churchmen's mid-winter council, St. Luke's Church.
Sat. Dec. 3	Local radio*	(N) "Another Chance," Peggy Wood and Cynthia Wedel.
Sun. Dec. 4	Everywhere	(N) Bible Sunday.
	ABC-TV network Channel 7	(N) "Dean Pike," Dean Jas. A. Pike, 1:30-2 P.M., EST.
	Boston, Mass.	(D) Commissioning service for layreaders, St. Paul's Cathedral.
Dec. 4-7	Dayton, O.	(N) Div. of Foreign Missions, Nat. Council of Churches.
Wed. Dec. 7	New York, N. Y.	(R) Institute for Religious and Social Studies. Series for theological students. Speaker: Dr. Jas. Muilenburg, Jewish Theological Seminary.
	Washington, D. C.	(D) Daughters of the King quiet day, Church of Ascension and St. Agnes.
Fri. Dec. 9-10	Chicago, Ill.	(N) Laymen's committee on protestant church-related colleges, NCC.
Dec. 9-11	Racine, Wis.	(D) Parish Life conference, De-Koven Foundation.
Sat. Dec. 10	Local radio*	(N) "Another Chance," Peggy Wood and Cynthia Wedel.

*See local newspaper for time and station. Heard in some cities on other days.

ANGLICAN CYCLE OF PRAYER

Nov. 27	Upper S. Carolina	Bishop Clarence A. Cole
Nov. 28	Utah	Bishop Richard S. Watson
Nov. 30	Vermont	Bishop Vedder Van Dyk
Dec. 1	Virgin Islands	Bishop A. Ervine Swift
Dec. 2	Virginia	Bishops Goodwin and Gibson
Dec. 3	Waiapu, New Zealand	Bishops Lesser and Panapa
Dec. 4	Waikato, New Zealand	Bishop John T. Holland
Dec. 5	Wakefield, England	Bishops Wilson and Clarkson
Dec. 6	Wangaratta, Australia	Bishop Thomas M. Armour
Dec. 7	Washington	Bishop Angus Dun
Dec. 8	Wellington, New Zealand	Bishops Owen and Rich
Dec. 9	Western Massachusetts	Bishop William A. Lawrence
Dec. 10	Western Michigan	Bishop Dudley A. McNeil

Christian

INTERPRETATION OF VITAL ISSUES

by J. V. LANGMEAD CASSERLEY

unsuited and ill-matched. Later, when the fires of romantic love die down or expire altogether, nothing remains but the obvious unsuitability. Romantic love is very well in its place, but not in itself a sufficient basis for marriage.

In the present case every consideration except that of the no doubt very deep mutual affection of the parties concerned would have counselled against the match. The age gap was too wide, the ultimate background too different, the sacrifices of duty and destiny involved too great. It would have been a hazardous and unwise marriage.

We permit too many foolish marriages in the modern world, which is perhaps why we have been compelled to invent such an elaborate and expensive machinery for undoing them at a later date. No, the Princess has been wise as well as idealistic, and the sermon she has preached with her life contains salutary lessons for us all.

The Really Scandalous Thing

Here is one thing I want to protest about with all the violence I can muster: the disgusting suggestion that the Princess's decision was brought about not by her own conscience, but by ecclesiastical and political pressure exercised upon her from the outside.

Apparently many of the hacks and columnists who venture to write about such things are so far removed themselves from any acquaintance with serious moral decision and self-sacrifice that they cannot even credit the existence of such a thing in other people.

What conceivable evidence have we for this suggestion that the Princess did not make up her own mind? If she cannot have the comfort of her lover, common decency suggests that we should at least allow her the dignity of her conscience, and not meanly try to belittle the magnificence of what she has done.

One of the worst symptoms of the desperate spiritual malady into which contemporary Western civilization has fallen is this widespread hatred of anything that smacks of human greatness, this envious itch to deny its presence whenever it manifests itself. The modern "little" man cannot bear the idea that other people are greater than he is; above all he cannot bear the idea that other people are better than he is.

One is reminded of the pathetic cry of the King in *Alice in Wonderland*: 'All persons more than a mile high must leave the court.' But Alice, like the Princess, was already awaking from her dream and she cried out with well merited scorn. 'Why you're only a pack of cards.'

The role of the Archbishop

The role of the Archbishop of Canterbury in all this was, so far as we can tell, is a relatively passive but wholly creditable one. He himself has said that he subjected the Princess to no kind of personal

(CONTINUED ON PAGE 33)

Albany Congress Finds Concern For Daily Work Basic To Church

The first petition in the only prayer ever transmitted directly by Our Lord to his disciples for their guidance in worship asks: "Give us this day our daily bread."

Thus the Church comes rightfully by its basic concern in man's comings and goings, in the way in which he earns his living and the means through which he shepherds the talents God has given him.

This concern was given special emphasis recently when 250 leaders in the Church, industry, government, business and the professions congregated in the Diocese of Albany to give careful consideration to "Man at Work in God's World."

The Church and Work Congress, as the conference was named, had the corollary function of being the highlight of Bishop Frederick L. Barry's (see photo) 10th anniversary year. (Consecrated Bishop Coadjutor of Albany in 1945, he became diocesan in 1949.)

To Albany's Sheraton-Ten Eyck hotel, to All Saints' Cathedral and to the campus of Rensselaer Polytechnic Institute, across the Hudson in Troy, came some of the leading figures in Church and secular life on the national and world scene, drawn together through months of planning, under the general chairmanship of the Rt. Rev. David E. Richards, Albany suffragan.

Chosen as keynoter was the English historian, Dr. Arnold J. Toynbee (see photo), whose 10-volume *A Study of History* had lifted him to world renown. Joining him were the Rt. Rev. Richard S. M. Emrich, Bishop of Michigan, recognized as one of the most scholarly prelates in the Church; Henry Cabot Lodge, Jr., U. S. Representative to the United Nations (see cover); W. Averell Harriman, Governor of New York, and Walter "Red" Barber (see photo), famed sportscaster.

In eight panels on business and in-

dustrial management, communications, education, government service, law, medicine, organized labor and social work, the meat of the congress was "marked and inwardly digested." Experts in their respective fields served as analysts, moderators and reporters and to each panel the Church assigned a theological advisor—an ordained clergyman, whose special field of endeavor the panel represented.

On the shoulders of Dr. Toynbee, admittedly not an exponent of orthodox Christianity, fell the mantle of placing the congress in its proper historical perspective, of tracing man's work and its religious evaluation, through the ages.

"The problem as I see it," the historian observed, "is how we are to keep our work, when once we have consecrated it, in that subordinate relation to our religion to which the very act of consecration has dedicated it.

"This is difficult because, in the act of consecration, we are transmitting to our work our religion's spiritual driving force; and the difficulty is to prevent this driving force from running away with our work instead of keeping it in its place."

The danger, Dr. Toynbee pointed out, is when "religion becomes irrelevant to work; and then work breaks away from religion and comes to be an end in itself . . ."

The English historian outlined three "revolutions" in tracing the evolution of work: "the agricultural revolution, some 8 to 10 thousand years ago, when part of the race ceased to be merely hunters or food-gatherers and became food-producers," the "urban revolution, some 5 or 6 thousand years ago (which) set in motion the gradual divorce of work from religion and the appearance of a separate activity called 'economics,'" and "a third revolution, in the form of rebellion by the peasant majority against the existing order (which today) is presenting to Western civilization a supreme challenge."

Sportscaster "Red" Barber, Mrs. Barber and Bishop Barry



Bishop Emrich saw Christianity as "a religion on the side street" if it did not fulfill its obligation to "influence our work, show us the great meaning and dignity of it (and) guide us in the decisions we make in it."

He pointed out that the most dangerous aspect of Communism was the claim it made on the entire being of an individual and that Christianity, if it is to win its battle with Communism, must make a similar claim, and that claim must include man's daily work.

"The service of God," the bishop declared, "is not a part-time job."

The Michigan diocesan outlined the scriptural bases for the "dignity of work" and its role in character-building and service to others, but warned that "there is a curse in work when it is an idol, when in it men are not treated with full respect as persons, when fellowship is lacking."

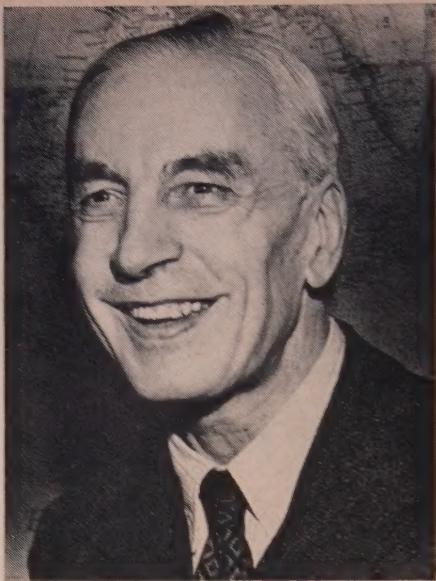
The sincere Christian, Bishop Emrich asserted, sees his work as an opportunity for witness, rejects utopian illusions about creating a heaven on earth, realizes his own limitations, does not see work as an end in itself, is sufficiently restless and dissatisfied to be creative, attempts to grow in his work and is ready to make sacrifices when called upon.

In his welcome to the delegates and leaders attending the congress, Governor Harriman urged that the U. S. harness its power "consciously and increasingly to religious aims and social purposes," asserting: "If, now that we have such fantastic power and production capacity, we do not consciously use it for mankind's good, then man's work will become increasingly dreary and meaningless, discontent will thrive, and the myriad evils that have brought low other civilizations may also fall upon ours."

The governor cited Communism, with its "dark new faith," hunger and degradation in "underdeveloped areas of the world" and social problems at home such as "juvenile delinquency, the unhappiness of the aging, mental and physical illness" as challenges to be met.

In an address before 4,500 at the R. P. I. field house, where he shared the rostrum with Dr. Toynbee and where, along with Dr. Toynbee, Bishop Emrich and Benjamin F. Fairless, president, American Iron & Steel Institute, he was awarded an honorary doctorate (see photo), Henry Cabot Lodge cited the highly-influential role played by public opinion in world affairs.

Drawing on his experience in the U. N., he called public opinion more



productive of results than laws, which, he said, were often neglected or disobeyed.

Stating that Communism's prime target is "the multitude of human beings who want to believe something," Lodge observed that "they (Communists) see industrial man as a sort of super-animal who can use tools, many of which are bigger than the house he lives in . . . but what (they) do not grasp is that he is not a god and those scientific achievements not only do not make him one; they will destroy him if he does not use them in accordance with Divine Law."

In a short after-dinner address in R. P. I.'s freshman dining hall prior to the convocation, Walter "Red" Barber spoke of men who, in his opinion, had lived their Christian religion even on the baseball diamond. He mentioned in particular Branch Rickey and Enos "Country" Slaughter, and told several human interest anecdotes concerning them.

Leading discussion in the eight panels were:

Business and Industrial Management—Fairless, analyst; Prof. Ralph M. Hower, School of Business Administration, Harvard University, moderator; Edward S. McKay, marketing consultant, General Electric Company, reporter; the Rt. Rev. Malcolm E. Peabody, Bishop of Central New York, theological advisor.

Communications—Davidson Taylor, vice president, NBC, analyst; Barber, moderator; Lawrence E. Laybourne, chief, U. S. and Canadian News Service, *Time*, Inc., reporter; the Rev. Dana Kennedy, Division of Radio and TV, National Council, theological advisor.

Education—Prof. Thomas S. K. Scott-Craig, Dartmouth College, analyst; Dr. Thomas C. Pollock, dean, Washington Square College of Arts and Sciences, New York University, moderator; Dr. Benjamin T. Whitaker, Professor of Economics, Union College, reporter; the Rev. Meredith B. Wood, headmaster, Hoo-sac School, theological advisor.

Government Service—Dr. Edward W. Van Kleeck, Assistant Commissioner of Education, State of New York, analyst; David Kendall, Assistant Secretary of the Treasury, moderator; Milo A. Manly, deputy director, Commission Human Relations, Philadelphia, reporter; the Rev. William Van Meter, former Deputy Commissioner of Labor, State of Oregon; 1945-55, rector of St. Paul's Church, Schenectady, N. Y., theological advisor.

Law—Whitney N. Seymour, former president of the Bar Association of New York City, analyst; Prof. Wilbur Katz, James Parker Hall Professor of Law, University of Chicago, moderator; Charles W. Kappes, Jr., associate counsel, Mutual Benefit Life Insurance Company, reporter; the Rt. Rev. Benjamin M. Washburn, Bishop of Newark, theological advisor.

Medicine—Dr. James H. Means, former Chief of Medical Services, Massachusetts General Hospital, analyst; Dr. Chauncey D. Leake, executive director of Medical Branch, University of Texas, moderator; Dr. Stuart A. Winning, Ogdensburg, N. Y., reporter; the Rev. Thomas Bigham, GTS, theological advisor.

Organized Labor—Ellis F. Van Riper, financial secretary and treasurer, Transport Workers Union, N. Y. C., analyst; Mildred Jeffrey, Director of Community Relations, International Union U. A. W. C. I. O., Detroit, moderator; Michael Budzanoski, executive board member, District 5, United Mine Workers, reporter; the Rev. Paul Musselman, director, Urban Division, National Council, theological advisor.

Social Work—Daphne Hughes, executive director, Youth Consultation Service, Newark, N. J., analyst; Dr. Lester Granger, executive secretary, National Urban League, N. Y. C., moderator; Elizabeth Evans, executive director, Episcopal Service for the Aged, Diocese of New York, reporter; the Rev. Almon R. Pepper, director, Department of Christian Social Relations, National Council, theological advisor.

CHURCHMAN STATESMAN PATRIOT

From Rensselaer Polytech . . . An Honorary Degree

Cover Story

Episcopalian Henry Cabot Lodge, Jr., former senator and now U. S. Representative to the United Nations, was awarded the honorary degree of doctor of laws by Rensselaer Polytechnic Institute "in recognition of his service as a statesman and patriot." The award came during the convocation of the Church and Work Congress at the Field House at Troy, N. Y. (see story).

Mr. Lodge, who attends St. Bartholomew's Church, N. Y., while at the U. N., and St. Peter's in Beverley, Mass., where he makes his home, is the grandson of the late Henry Cabot Lodge and a graduate of Harvard in 1924. His R.P.I. citation reads:

"As a statesman, he brings to bear in his present position as the United States Representative to the United Nations a distinguished record of fruitful experience. This, and his own tal-



ents and convictions, especially qualify him as a potent force in world affairs.

"His has been a respected and productive voice also in domestic affairs. Freedom for men has been his objective, and for this he has been a brave and steadfast champion.

"On the battlefield as well as in diplomatic problems and debate, he has staunchly practiced what he preached. He was the first United States Senator since the Civil War to resign from the Senate for military service and is a life-long member of the Army Reserve, in which he now holds the rank of brigadier general. He fought as a soldier on several fronts and was awarded several decorations. The spirit of the patriot is still with him."

With other recipients of degrees during Albany congress (see story)



Prepared papers were read by analysts at the start of each panel session and summaries were given by reporters at the close. At each session groups of 15 or more specialists took part in discussions.

A summary of the three-day congress was given in a concluding address by the Rev. M. Moran Weston, executive secretary of National Council's Division of Christian Citizenship. Dr. Weston suggested a similar meeting a year from now.

Mr. Budzanoski, who, in addition to his contributions to the congress, was a deputy to the recently-concluded General Convention in Honolulu, suggested that a "Labor Sunday" be held throughout the Church on the day before Labor Day, at which time clergy should invite responsible labor leaders to speak from their pulpits so that knowledge of the dignity of the workingman and of his desires and problems might be more widespread.

For General Convention officers and list of appointments to committees and commissions, see Pages 35-36.

Cathedral Consecration Marks Anniversary, Too

The Church of the Incarnation in Baltimore became a cathedral during consecration ceremonies this month that climaxed 47 years of hopes and plans of the Diocese of Maryland.

Bishop Noble C. Powell conducted the services which made the church Maryland's official cathedral as decided by the diocesan convention last February. The Very Rev. John N. Peabody, canon in charge of the pro-cathedral since 1952, was installed as first dean and rector of the congregation.

Dean Francis B. Sayre, Jr., of the Washington Cathedral, was guest preacher for the occasion that also marked the 35th anniversary of the cornerstone-laying for the building.

The new cathedral, built by Philip H. Frohman, architect also for the Washington Cathedral, is located in a residential section of Baltimore, that includes hospitals such as the Johns Hopkins University, which enables it to serve the double purpose of parish church as well as diocesan center.

Its effectiveness as a center for Episcopal College Work in Baltimore was underscored recently when Mrs.

Flank Lodge are (l. to r.) Fairless, Bishop Emrich and Arnold Toynbee. With them is Dr. Livingston W. Houston, R. P. I. president.

Alfred M. Chapman, member of National Council and Province Three's secretary for college work, declared: "The student work done at the Cathedral Church of the Incarnation is one of the most outstanding pieces of college work in the country."

Shortly after assuming his duties at the cathedral in 1952, Dean Peabody broadened the college work program to include, in addition to Johns Hopkins' students, those from Goucher College, University of Maryland, Peabody Institute and the Schools of Nursing at The Johns Hopkins Hospital, Church Home and Hospital, and Union Memorial Hospital—all a part of the Canterbury Association.

The association's president, Douglas Hutchings, a junior at Johns Hopkins', last summer was elected president of the National Canterbury Association, and plans to go into the ministry. At present he teaches a Church School class at the cathedral, is advisor to the Young Peoples Fellowship and layreader for Church School chapel services.

Varied Activities

About 100 students attend the regular Sunday night supper meetings of the Canterbury Association to hear outstanding Christian leaders or participate in panel discussions and attend chapel services conducted by the students themselves.

They also publish a student newspaper, "The Canterbury Tales," and have conducted radio and television programs about college work.

Their full participation in the parish life is reflected by the fact that one-third of this year's Church School teaching staff are college students.

The cathedral's other parochial activities include that of the Woman's Auxiliary, Altar Guild, the Brotherhood of St. Andrew and several youth groups.

Many Contributors

While the "cathedral idea" for Maryland cannot be credited to one person, plans for it were actually drawn up under the leadership of the late Bishop John G. Murray, seventh Maryland diocesan and a presiding bishop. A group of prominent Baltimore financiers known as the Citizens Committee devoted themselves to the project, and nearly 4,000 Churchwomen joined the Cathedral League.

It was under the leadership of Bishop Powell, however, once dean of Washington's Cathedral, that the actual plans for establishing the cathedral were finally culminated.

REINHOLD NIEBUHR

Moral Problems of Desegregation

WE HAVE had previous occasion to animadvert upon problems created by the outlawing of segregated schools by the Supreme Court. We called attention to the fact that the court decision based upon the Constitution, which guaranteed all citizens "free and equal" status before the law, would pit the majesty of the law (Constitution) against the mores of the community.

Probably every Christian as well as every "decent" citizen agrees with the ultimate purpose of the Supreme Court and knows that it was right in logic and experience when it declared that segregated schools would not represent equality for the minority, which would suffer from prejudices, implied and supported by the very fact of segregation.

But, now that some experience has followed the implementation of the decision, it is possible and necessary to analyze some of the complexities of moral and political problem of racial relations.

One of the facts which has come to light is that in counties where the Negro minority does not exceed twenty per cent there is no problem about desegregation. On the other hand, in counties where the Negro minority tends to become a majority, the court decision is usually covertly or even openly defied.

We recognize in this fact that we are dealing with the anatomy of race prejudice. It does not signify this prejudice, but it helps to explain that the size of minorities determines the depth of the prejudice. We must remember that, if we are inclined to be self-righteous in our sense of freedom from prejudice.

The second interesting fact is

that many enlightened leaders in the South, who have a long record of achievement in promoting racial amity, sincerely do not favor unsegregated schools on the ground that the cultural differences between the two races (not inherent capacities, of course) make common schools and classes for the two races difficult, chiefly because it forces an age differential of about two years into a single class.

In other words, they take the position that the court decision is premature and places too much weight upon a general principle in contrast to specific qualifying facts.

These judgments may be right or wrong; but insofar as any evidence supports the judgments,

it must remind us that a "Christian" solution to a problem is not necessarily the purest solution in abstract terms, but one which is responsible in the sense that it takes all the qualifying factors into consideration.

The third significant development in the school and racial issue is the role of the Church in it. On the whole, the Christian Churches have been creative and responsible in their attitudes. But many ministers have gotten into difficulties because their sentiments were in advance of the mores of their communities. And occasionally we have the frightening spectacle of religion becoming the simple servant of racial arrogance. We are thus reminded that "The sweetest things turn sourer by their deeds; lilies that fester are far worse than weeds."

As the great philosopher Whitehead observed, "Religion is not transcendentally good but transcendentally important." The worst prejudices are those which are religiously sanctified.



Nearly 600 Participate In Liturgical Festival

The Eucharist—from its earliest beginnings down to its present form—was the focal point of a two-day Liturgical Festival at St. Paul's Church, Norwalk, Conn.

Purpose of the festival: to provide a means of uniting the parish more completely in the worship which most fully expresses the corporate character of the Christian church.

Under the leadership of the Rev. Herbert Bicknell of the Order of the Holy Cross, West Park, N. Y., nearly 600 persons participated, including not only the congregation of St. Paul's but members of six neighboring parishes within a radius of 20 miles from Norwalk.

Demonstration included

During the opening informal meeting, Fr. Bicknell traced the development of the eucharistic rite down to the Reformation, emphasizing the gradual working out of its structure in relation to Jewish worship. This meeting also included a demonstration of the Eucharist—in which all present took part—as it might have been celebrated in a Christian household of the second or third century.

The main event of the festival was the celebration of the Eucharist on the Sunday morning of the festival at a time when the regular Family Service is usually held. During this service, Fr. Bicknell discussed the effects of the Reformation on this worship and described the development of the Eucharist to the present time. Later, during Solemn Evensong, he outlined a way the organic growth of this liturgy might continue.

The festival evolved from the efforts of a few adult members of Saint Vincent's Guild, national acolytes' group. Their rector, the Rev. Anthony Treasure, suggested that they do something in the way of instructing the younger acolytes to improve their standard of serving at the altar.

More than liturgy

In order to teach these youngsters about liturgy, the adults had to become better educated in liturgy themselves. After beginning their studies they found that they just couldn't simply study liturgy but had to include also theology, Church history and prayer at large.

When the teachers had completed the planned month of liturgical

study, during which boys registered for their "course," paid a token tuition and received a brief illustrated text, they could see the value to the whole parish of such a program of witness, study and worship.

But, as one observer pointed out, the aim of what became the liturgical festival—to unite the parish more completely in this central worship of the Church—can only "be approached; it cannot be wholly achieved."

For that reason, Fr. Treasure and the many laymen who put months of work into the festival, are already planning for another year.

Preaching Mission

A weekday parish-wide "Mission for Christian Action," is being conducted in New York City by Trinity Church and its six chapels.

Mission preachers include Bishops Stephen F. Bayne, Jr., of Olympia (Wash.), Bravid W. Harris of Liberia and John E. Hines of Texas.

As explained by the Rev. C. Kilmer Myers, vicar of Trinity's Lower East Side chapels and mission director, "this is a preaching mission, and not at all a 'sawdust trail revival . . .'"

Considered the "heart" of the mission plans were teams of more than 200 men and women specially instructed to be "lay apostolates," who helped distribute leaflets at subway and ferry entrances and other strategic points. A sound truck proceeded through the Wall Street area and the chapel neighborhoods with lay speakers and recorded hymns.

The program extends into February because of previous commitments of one of the chapels.

The Mass: Fr. Bicknell, surrounded by acolytes, chants Gospel



Arizona Dean Will Become Oregon's First Coadjutor

Election of the Very Rev. James W. Carman to be bishop-coadjutor of the Diocese of Oregon and his acceptance makes him newsworthy in more ways than one.

For one thing, Bishop-elect Carman, now dean of Trinity Cathedral in Phoenix, Ariz., is the son of an Episcopal minister and has a son himself studying for the ministry.

For another, Dean Carman is the second man elected to the post of bishop-coadjutor in Oregon and the first to assume these duties. (The first man elected over 40 years ago never accepted the post.)

When the new bishop-elect steps into the post of diocesan upon Bishop Benjamin D. Dagwell's retirement in 1958, he will have been following in the footsteps of that bishop for the second time. He succeeded Bishop Dagwell once before as rector of Ascension Church in Pueblo, Colo., where he served 10 years before going to work for National Council, and then to his present post. In addition, Dean Carman is the third man to become a bishop after serving in the Pueblo church.

Four hours after his election on the sixth ballot at the special convention held in Trinity Church, Portland, Dean Carman accepted the post and told a Portland newspaper, "I am humbly grateful for the election and the confidence expressed in me . . ."

As well as a son studying for the ministry at Redlands University,



Bishop-elect James W. Carman



About the bell: Hall, Miss Whitney, Bishop Daly and Ambassador Limb

Dean Carman and his wife have a daughter who is a sophomore at Colorado College, Colorado Springs.

Visiting Bishop of Korea Dedicates Monastery Bell

Seldom does a bishop from overseas come to this country without being in great demand as a guest speaker — especially when he's the Rt. Rev. John Charles Sydney Daly, Anglican Bishop in Korea, who has been giving American audiences a vivid picture of the Church's work in that war-ravaged country.

While his time has been filled with speaking engagements, one highlight of his visit was Bishop Daly's dedication of a 14th century monastery bell in an historic New York City home.

The bell was dedicated in the studio courtyard of Miss Isabel L. Whitney, Greenwich Village fresco painter and descendant of Eli Whitney, inventor of the cotton gin. It was found near Dieppe, France, by Gordon Langley Hall of New York, *ECnews*' correspondent, and the youngest member of the Sussex County (England) archaeology group.

Miss Whitney has named it the "Bishop's Bell" in honor of Bishop Daly's visit to her home and of the visit last year of Bishop Robert S. Taylor of Pretoria, South Africa. It will be rung only on special holy days and national occasions.

Bishop Daly later was guest of

honor at a reception given by Miss Whitney where he met members of the National Council staff, New York clergy and laymen. The guests also included the Hon. Ben Limb, Korean Ambassador Extraordinary to the United Nations (SEE PHOTO).

Meanwhile, though, the bishop has been busy talking about his newest assignment — the Korean mission field which he believes holds the "greatest promise and opportunity for winning souls in the world."

He suggested to the American Church Union banquet guests (*ECnews*, Nov. 13) that the Church in Korea should be an American responsibility, adding:

"Your boys were surprised it was even there. And many came home confirmed in Seoul Cathedral."

One of his remarks brought a burst of laughter from the audience. "I understand," the bishop said, "that if one wants help from the United States, one needs to have a project!"

The "project" he was speaking of is the building of a high school in Korea for boys and possibly girls. When it is established, he explained, the government there will support it. Building costs will be \$150,000 towards which the Anglican Church of Canada has already contributed \$50,000.

Bishop Daly also spoke on his work in Africa where he was until recently Bishop of Gambia and Rio Pongal and of Accra. He succeeded Bishop Alfred C. Cooper in Korea.

War-Damaged Chapels Restored in England

The chapel of Lambeth Palace, home of the Archbishops of Canterbury, including the present incumbent, the Most Rev. Dr. Geoffrey F. Fisher, has been entirely restored.

It was badly damaged during World War II.

Dr. Fisher presided at a service of re-dedication attended by the Queen and Duke of Edinburgh, the Queen Mother, Princess Margaret and the archbishops and bishops of the Church of England.

Coats of Arms Displayed

After the ceremony, the clergy entertained the royal party at dinner.

As part of the restoration, a new door has been installed in an area formerly occupied by a window. Above the door are the coats of arms of Dr. Fisher and Archbishop Juxon, Primate in 1660.

A few days earlier another chapel—the Chapel Royal of St. James, Queen Elizabeth's own church—was reopened for worship after being closed for four years for repair of damage it sustained during World War II. It was bombed during the Battle of Britain.

Original Manor Chapel

Located in St. James' Palace, the Chapel Royal, used by the Queen when she is in London and by members of the royal household, is the original chapel of the manor built by Henry VIII on the site of the old leper hospital of St. James. It was completed in 1540. The ceiling was extended in 1837. This has been cleaned and renovated, as have the walls and the flat copper roof.

One of the three altar steps has been removed to give more space, and the choir stalls have been reconstructed within the chancel, bringing the choir back from the nave where they were seated after the chancel window was shattered by a bomb blast in 1941.

Historic Associations

Other improvements include new carpets and new fabric backs to the Victorian oak pews; the damask hanging has been extended to the full width of the chancel, and concealed lighting has been installed above the chancel.

The Chapel Royal has many historic associations: the marriages of Queen Victoria and of George V took place here; Charles I attended service in the chapel before walking to his execution. Here are offered on



Dr. Fisher: chapel restored

behalf of the Sovereign the royal gifts of gold, frankincense and myrrh on the Feast of the Epiphany.

Australian General Synod Passes Draft Constitution

The Church of England in Australia and Tasmania, spiritually linked with the mother Church of England in the British Isles but autonomous in the administration of its Church government, has concluded discussion on a draft constitution designed at presenting the national Church with a unified body of canon law which will give emphasis to its ecclesiastical independence.

Debated at an eight-day General Synod, the constitution was unanimously accepted by the delegates and must now be approved by the Church's 18 dioceses, including four metropolitical sees.

It will come into effect as soon as the necessary legislation is passed by the State and Commonwealth parliaments.

Bishop Sherrill Guest

A highlight of the Synod was the appearance of Presiding Bishop Henry Knox Sherrill, who attended

at the invitation of the Archbishop of Sydney, the Most Rev. Howard W. K. Mowll, Australian Primate.

Bishop Sherrill came directly from the General Convention of the Episcopal Church in Honolulu.

He addressed a Southeast Missionary Rally in the Sydney Town Hall and preached at the opening service of the Synod (*ECnews*, Oct. 30).

During his 10-day tour of Australia, Bishop Sherrill visited Canberra (the capital city), Sydney, Brisbane, Melbourne, Newcastle, Tamworth, Armidale, Glen Innes, Camden, Cobh and Gilburra. The Sherrills met the Governor General (Field Marshal Sir William Slim), the heads of state governments, mayors of several municipalities and prelates of the Church in the states of New South Wales, Victoria and Queensland.

View Countryside

They traveled by plane, train and motor car, seeing a great deal of the countryside and visiting Australian schools, universities and parliament buildings. One of Mrs. Sherrill's official acts was to declare open an Annual Missionary Afternoon at Armidale.

In delivering his presidential address to the General Synod, the Australian Primate heralded the advent of television in his country (it is expected to begin as a public service in Australia by the end of next year.)

Archbishop Mowll urged the Church to take advantage of the new medium and announced that a Television Committee had been formed in the Diocese of Sydney and that the Committee had purchased shares in "Television Corporation," one of two commercial stations to operate shortly in that city.

Stewardship Increase

"We consider it vital," the Primate pointed out, "not only that this new public medium shall *avoid* material which is vicious and harmful, but that it should be used as a *positive* means, not only of maintaining, but of increasing, the moral and spiritual standards of our people."

The Primate also urged an increase in stewardship, emphasizing the value of the "Every Member Canvass" technique in the U. S.

He drew attention to the fact that only three persons in every 100 in Southeast Asia are Christians and that two of the three are Roman Catholics. He reminded the Synod of the Church's pledge to raise 500,000

pounds in five years for missionary work in that area.

Skipper on New Bridge

The public rostrum may seem a strange 'bridge' for a seagoing man to take his stance on, but it is not so unusual when the skipper is a priest of the Church and his ship is a mission vessel, used not to carry freight but the Gospel.

For the past month the Rev. F. W. Mitchell, native of Newfoundland and a priest in the Anglican Church of Canada, has been telling the story of mission work being carried on along the shores of Northern British Columbia through the help of the Northern British Columbia Coast Mission Ship, *The Northern Cross*, of which he is padre skipper.

Beginning a speaking tour, Nov. 1-14, in Winnipeg, he has spoken at Reddit, Ont.; Sioux Lookout, Fort William and Port Arthur, Horne-payne, Longlac, Hearst, Kapuskasing, Cochrane and Timmins, and is scheduled to speak at Iroquois Falls, Matheson, Swastika, Kirkland Lake, Noranda, Virginia Town, North Bay and Toronto.

Many Ports of Call

The *Northern Cross* patrols the coastal waters of the Anglican Diocese of Caledonia, B. C., covering about 200 miles as well as many islands as far off the coast as 50 miles. The craft has many ports of call: light-houses, canneries, Indian villages, fishing camps, logging camps, small settlements and isolated settlers. Padre Mitchell is the only contact that many lonely people have with the Church and, apart from radio, with anything of the outside world.

He saw service in the British Navy as a gunner during the first World War and was shipwrecked in the North Sea while engaged in mine-sweeping operations.

Canon Wedel, Dr. Hunter To Lecture in England

Two outstanding Episcopal clergymen will be among the lecturers at St. Augustine's College, Canterbury, England, next summer when the 1956 series of International Summer Courses gets under way.

The courses, which have attracted clergy from all over the world, are one of the most popular features of St. Augustine's, considered to be the central college of the Anglican Communion.

Scheduled to join the 1956 summer

faculty are the Rev. Canon Theodore O. Wedel, Warden of the College of Preachers, Washington, D. C., and the Rev. Dr. David R. Hunter, director of National Council's Department of Christian Education.

Three Sessions Set

They will be following in the footsteps of this summer's American lecturers—the Rt. Rev. Frank A. Rhea, Missionary Bishop of Idaho, who represented the Division of Town and Country Work in National Council's Home Department, and the Rev. Dr. Pierson Parker, Professor of New Testament at New York's General Theological Seminary.

The 1956 series will be divided into three sessions.

The first session, July 9-21, will offer lectures by Dean F. C. Syng of George, South Africa; Canon T. R. Milford of Lincoln, and the Rev. G. F. S. Gray of St. Augustine's faculty.

The second session, July 23-Aug. 4, will be concerned with Christian Education and will offer, besides Dr. Hunter, lectures by Dr. F. H. Hilliard of the University of London and the Rev. J. C. Fenton of Wentworth, Yorkshire.

The third sessions, Aug. 6-18, will be entitled "The Communication of the Gospel." The lecturers, besides Canon Wedel, will be Canon C. K. Sansbury, Warden of St. Augustine's, and the Rev. W. R. Coleman of London, Ontario, Canada.

During the summer of 1955 some 60 clergy attended one or more of the summer sessions. They included representatives of Australia, Canada, England, Gold Coast, India, Ireland, Japan, New Zealand, Nigeria, Uganda, U. S., Wales and the West Indies.

The Rt. Rev. Frederick H. Wilkinson (r.), attended by two archdeacons, follows tradition by knocking three times on the door of St. James' Cathedral for admission as a prelude to his being installed as the seventh Bishop of Toronto. Archbishop Walter F. Barfoot of Rupert's Land, Primate of Canada, officiated. 1,600 persons attended the historic ceremonies.



U. S. dioceses represented included Alabama, Arkansas, Bethlehem, Chicago, Dallas, Western North Carolina, Idaho, Florida, Minnesota, Massachusetts, Maine, Maryland, Michigan, New Hampshire, New York and Tennessee.

Once in each course there was a Corporate Communion in the crypt of the ruined Abbey Church of St. Peter and St. Paul and once also in Canterbury Cathedral, mother church of the Anglican Communion, dating back to the first coming of St. Augustine in 597 A. D. Tours of the abbey, cathedral and college buildings were arranged.

Dr. Garbett Honored

The Most Rev. Cyril F. Garbett, Archbishop of York, has been awarded the Insignia of Knight Grand Cross of the Royal Victorian Order "for extraordinary, important and personal service to Queen Elizabeth II."

Russian Visit Planned

To visit Moscow shortly for the first time is the new Bishop of Fulham, the Rt. Rev. Dr. Robert Stopford, 54, whose "parish" includes Northern and Central Europe from Bordeaux to the Russian capital and north to Iceland and Finland.

Dr. Stopford, who was appointed to Fulham six months ago after his predecessor, Dr. George Ingle, became Bishop of Willesden, will preach for two Sundays at the British Embassy in Moscow. Then he and his wife will go to Germany.

As Bishop of Fulham, Dr. Stopford will travel in Europe for at least six months a year.

Spots And Snatches

A technique which provides an illusion of entertainment

By VAN A. HARVEY

BESIDES the commercials, there is something for everyone on the Ed Sullivan Show. Take the Oct. 16 program for example, when we were successively entertained by Robert Lamoureux and his "talking duck," Edward R. Murrow, Andre Kostelanetz, Dave Brubeck and his jazz group, Albert Schweitzer (on film) and . . . Liberace.

Some, no doubt, find such extreme variety interesting. I'm afraid that I only find it depressing. Not simply because Liberace should appear on the same program with Dr. Schweitzer (although you must admit that it was a peculiarly grotesque piece of programming), nor that the African doctor's organ performance of Bach was abruptly followed by Brubeck and his boys. For these are only the surface indications of an underlying concept of entertainment which is unproductive and unimaginative, a concept which is increasingly prevalent in television and radio, if "Wide Wide World" and "Monitor" are further examples.

Rather than presenting entertainment which one can assimilate and digest, the aim appears to be to present as much variety as possible to

keep the listener glued to his set lest he miss something which might appear later in the program.

The producers apparently believe that it is less important that any one part of the program have integrity than that there be a continual flow of items and events following in rapid succession; the rapid succession itself being the focus of interest—if indeed it can be called interest. They make no judgment upon the quality of the acts—Schweitzer and Liberace both play, don't they?—but only that they entertain somebody. Consequently, there is no unity, no form, just a kaleidoscope of sights and sounds, spots-and-snatches, none of which in themselves are satisfying but which appear to make an appeal to everybody. It is not genuine enjoyment, but only the illusion of entertainment.

It is peculiarly ironic that this technique should be employed on a program called "Wide Wide World," for it is a misrepresentation and distortion of that world. The world does not exist in spots and snatches and certainly is not a collection of brief, unconnected oddities. If we are

responsible beings, we are not interested in it because of the brief titillation it provides our senses or because the flux of events itself holds us transfixed. Rather, the world is a stage for significant action where we are continually called upon to act and to remain with the consequences of our action.

True entertainment, then, does not falsify this character of the world, but provides a temporary break and a perspective on it. We may delight in the parody of certain life situations or occasionally enjoy the talent of a gifted performer. But, this spots-and-snatches entertainment tries to give something to everybody and really gives very little to anybody. It depends for its appeal on an almost narcotic effect whereby we will sit through the performance of a ventriloquist so that we might hear Schweitzer or tolerate (barely) Liberace so that we might listen to Dave Brubeck.

But this isn't entertainment. It's dope. Its content is unassimilated and unenjoyed except in the most ephemeral sense of the world. It neither enlarges the imagination nor expresses sustained feeling.

Mr. Sullivan, happily, does not always present us with such a *pot-pourri* as his programs on "Guys and Dolls" and "Mr. Roberts" illustrate. Nor was the first "Wide Wide World" so meaningless and trivial. But the format of both are easily abused, and it is this abuse that occasionally turns television into a nightmare and listeners into biological organisms reacting only to sensations. END

'There is no unity, no form . . . just a kaleidoscope of sights and sounds'



IS THE SEABURY

THE THIRD PRO AND CON DISCUSSION ABOUT THE

Yes... 'It sees the depth of our need'

By MARION M. KELLERAN

WITH the question of practicality, to which my answer is a hearty "yes," the discussion of the Seabury Series descends from the ivory tower of its theology and philosophy to the realities of life in parish house and pew.

This is good, for one test of high principles is the way they work out in specific, trying conditions.

Of these, our Church Schools can provide more than a few. There are trying problems of less than ideal space, of teachers inadequately oriented, of too many pupils here and too few there. For six weeks I have been seeing and hearing the trying circumstances, and I can still say *yes*, the Seabury Series is practical for our parishes.

There is a modifying clause which must be added: Where there is a will to make it work. There is a law that nothing works without work. To this law the Seabury Series is no exception. No such claim has ever been made for it. Quite the reverse is true, and from the beginning some of us have been restive under the statement that this series would really work effectively only where certain conditions are met. These are the fruit of its theology and the expression of its philosophy.

When you "buy" the Seabury Series, you get first a framework, and then a set of Church School lessons which fits into the framework. Without it the lessons make very little sense. Any discussion of the practicality of this Series has to start with its basic requirements and come around later to the lessons.

These requirements include a family service, a parents' class, a group in the parish concerned with the redemptive quality of parish life and works, continuing teacher training. To them might as well be added the 50-minute class period and the use of a teacher-observer team. These are the first considerations as to practicality.

I have no trouble in saying that these are possible and desirable items

in our program of Christian Education. The bankruptcy of the average Church School has long convinced many people that it is a frail basket into which to put one's educational eggs.

Its record is too well known to need repetition here. Suffice it to



MRS. KELLERAN, who teaches Christian Education at Virginia Theological Seminary, was born in Canada and educated in Buffalo, N. Y. The widow of the Rev. Harold C. Kelleran, she became director of Christian Education in the Washington Diocese in 1945, and since 1946 has been a member of National Council's Department of Christian Education, serving on its Divisions of Curriculum Development and Children's Work.

say that for the past decade family services and parents' classes have been increasing in number in our parishes, and have been found useful instruments of parish life in a wide variety of situations. Teacher training has also been increasing in quantity and quality. Concerned groups have been more directly the result of

the program of the National Department, though they have often existed in parishes by a variety of designations, and sometimes without any formal name or meetings at all. They are often started by the reaction to the judgment the world lays on our half-hearted witness, something we all must face if the Church is to reclaim her ancient power.

The two conditions indicated as desired but not required are indeed new. Fifty minutes of class sessions will just double the average length of classes in the Church Schools of this diocese. But there have been many schedule changes in the past three to five years, all lengthening both the children's worship and the class. Of those which have tried, only one of our parishes has not been able to work out a schedule to provide fifty minutes, and a new building will help it.

Interesting, too, are the parishes which have a team not only for Seabury grades but for all. Many people are willing to take on an observer post as training for teaching; and many teachers will accept the job when it is shared by an observer. This is not a 100% record, but it is sufficiently large to dismiss any charge of its being impractical.

Once the framework is accepted, we come to the actual materials themselves. There can be no question that the Seabury Series requires a gifted teacher—not trained, necessarily, but gifted. Do we have them? Actually we do not know, for we have been satisfied with something less than the best our teachers might have given us in the way of understanding of the content or meaning of the faith, real participation in parish life, time for preparation and evaluation. Against this less-than-best the Seabury Series sets itself.

Our Department has recently been meeting with about 300 teachers and observers who use this material. Four of them are in active rebellion against it. It will never work for

(CONTINUED ON PAGE 31)

ERIES PRACTICAL?

PROACH TO CHRISTIAN EDUCATION

No . . . 'Space, time, personnel inadequate'

By WILBUR E. HOGG, JR.

EVEN on preliminary reading of the Seabury Series we are impressed with concern that the educational process begins with the immediate experience of the pupil, continually referring to the "now" in order that he may relate his life in the Christian Church to the puzzling questions and hard facts with which he daily collides.

Whether the entire structure of Christian education can be anchored to this foundation is not within the scope of this present discussion. But the "now," the immediately possible for many churches in every diocese of the Church, must surely be one of the major obstacles to the introduction of this curriculum.

We have been assured that in the development of the Seabury Series these courses have been experimentally used in parishes representing all variations of size of congregation and physical equipment. But, as they are now set forth in published form, the adaptability is doubtful in those numerous churches where space, time and available personnel are severely limited.

1. *Space*: We are told in the teacher's manual for Grade I that "first-graders need a room to themselves," and Course IV, if used as it is intended, would also require more privacy than a vast number of our existing parish houses can provide. Perhaps the necessity of using one large room—or at best two—for church school has been in great part responsible for the "content" courses in which the teacher is expected to do most of the talking.

The Grade I teacher is told that "Suzy is on a tear . . ." When released, we are told, from this self-concerned behavior by being welcomed and loved by you, she will then be ready to enter into the group activities. This can be handled where there is a separate classroom. But, imagine five or six Suzy's in a crowded room, never designed for education, in which classes must perchance meet almost back to back, separated only

by flimsy screens. And what happens to our lively discussions and our role-playing under such restrictions?

Yet, this is the "now," the hard reality in hundreds of parishes and missions. In addition to the crowded class area, we must constantly fight the problem of insufficient storage



FATHER HOGG, rector of the Church of St. Mary the Virgin in Falmouth Foreside, Maine, is 39. He was raised in New Jersey, where he was rector of St. Mary's Church in Burlington. Educated at Brown University, the Philadelphia Divinity School and General Theological Seminary, where he was a fellow and tutor, he served as an Army chaplain in Europe in World War II and in Korea and Japan during the Korean war.

space in the average parish house. The effective use of the Seabury Series requires class projects which continue from week to week, and must be somehow stored without damage in a building in which Scouts and teen-agers must meet between Sundays, and where the parish dinner or fair pre-empt every inch of space.

2. *Time and Personnel*: The staffing of the church school with reasonably capable and devoted teachers is the perennial search of rectors and superintendents. The greater number, often the best, of teachers are housewives or fathers of families for whom church school teaching must be one of several community responsibilities. Now we must persuade them that they must take time, not only for a continued and intensive teacher training (a program already aimed for but too seldom achieved), but that to teach effectively they should know the pupils in their homes, and where possible discuss each child with his schoolteachers, Scoutmaster and other adult leaders.

They are further instructed to keep a detailed record weekly of each child's reactions and behavior, and in the development of lesson plans to consult at least weekly with the class observer. Assuming the teacher's genuine concern for doing the task well, such demands on already crowded time will discourage some of our ablest lay people from undertaking to teach.

The time and manpower problem is felt, of course, most acutely in smaller parishes and missions, and by the priest responsible for two or more churches where, until leaders are painstakingly prepared, he must conduct the training sessions.

3. *Can it be taught by the average church school teacher?*: Our willing but hard-pressed layman is faced in all grades, after he has used the suggested first two or three sessions of the course, with constructing his own lesson plans from week to week, always remaining flexible enough to revise and improvise as the reactions of his class indicate. Is it not likely that he and the class will become so entangled in the wide-ranging discussion that sight is lost of where the group is going? He is offered a generous assortment of projects (with which he must experiment at home well in advance), and a consid-

(CONTINUED ON PAGE 31)

Memo To Vestries . . .

THE Every Member Canvass with all its hopes and fears will soon be over. With so much hard work and prayer having gone into the task, we trust that the effort in each congregation will be crowned with great success. After the pledges and gifts are all in, then will come the critical task of working out the operating budget for the coming year.

Without a doubt, one of the most crucial and soul-searching decisions to be made by finance committees and vestries is, "How much shall we give to missions?" The immediate needs of a congregation press hard upon its vestry and the temptation is sore to put to one side as of lesser importance the call for support of Christian work beyond parish limits.

Even so, it is of paramount importance. We are the people of Christ, bound together in one Body by one faith under one Lord and Saviour, Who commands us, "All authority hath been given unto me in heaven and in earth. Go ye therefore, and make disciples of all the nations." Missionary apportionments come to congregations, not so much as demands from Diocesan and General Church headquarters, but as at least a modest response to the will of Jesus Christ, declared in His Gospel.

Further, we must be a missionary Church and each Congregation a missionary congregation. A missionary Church is a living Church. Conversely, a Church heedless of its world-wide mission from Christ has the mark of death on it. Phillips Brooks was once asked what he would do to revive a dead church. His reply was, "I would take up an offering for missions!" A vestry's decision as to how much to give for missionary work at home and abroad is therefore one of the most crucial ones it can possibly make when it draws up a congregation's working budget.

With this in mind, we venture to make the following pleas to vestrymen:

1. Stand with your rector and do not make him battle alone, or almost alone, as so many

feel that they have to, for the acceptance of worthy goals of missionary giving. There are a large number of "practical" vestrymen who feel that anything but very modest quotas are dangerous to congregational well-being and that the clergy have been "brain washed" on the matter of missions to such a point that congregations have to be protected against their rectors' misguided zeal. A vestryman once growled, "If our rector would get half as excited about our church debt as he does about missions, we would be in fine shape in no time." In handling the business of a congregation, the obligation to obey Christ's command in this matter rests as surely upon the vestryman as it does upon his rector.

2. Do not regard your missionary apportionment as an imposition laid upon your congregation by some meddlesome group, nebulously referred to as "THEY", intent on raiding local treasuries for visionary purposes. Missionary budgets, be they diocesan or General Church, are representatively fixed. In council or convention, your own representatives had a hand in fixing amounts to be raised. "THEY" are not arbitrary tyrants but only your agents appointed to carry out what is the collective will under God.

3. Look on your missionary quota or apportionment as a minimum responsibility and not as an act of maximum generosity. A quota is not the most that is needed but the bare minimum. It is not a ceiling but a floor. Vestries have gotten into the habit of looking upon an assigned quota as the full missionary duty, budget wise, of a congregation rather than as a place to start, not end. That is why it is so difficult to finance adequately our missionary enterprises, for acceptances on this basis fall short of minimum amounts needed. Further, missionary giving under God is not generosity but the least that might be expected of us. Our Lord has warned us against the self-righteousness such attitudes engender, "When ye have done all those things which are commanded you, say, we are un-

profitable servants: we have done that which was our duty to do."

The proclamation of the Gospel to the whole world in every part of the world is the great **must** of the Church. Its life, its very reason for being is tied up with it in the providence of God. As a Church, we have such a modest—nay, meager missionary program. Why, one Diocese in West Africa developed by the Church of England has more members than we have in all our missionary districts combined! We here are far from being awake to what we must do in the fields that are already white to the harvest. We looked for a great call to evangelism from Honolulu but all we heard by way of a trumpet blast was just a timid toot. Was this lack of challenge on the part of our representatives and leaders due to home-induced timidity growing out of long and painful experiences with quotas so seldom accepted—much less over-paid?

As a Church we are not lacking in people who have the means to support great missionary enterprise. There is no excuse for us to rank twenty-third among the Christian churches in missionary giving! Measuring up to what Jesus Christ asks us to do will have to begin on the congregational level. That puts it squarely up to our vestrymen.

'Give us grace to show our thankfulness . . .'

A CHRISTIAN in the presence of God sees himself by faith as a creature standing before his Creator. He seems himself, also, as a dependent creature, knowing that God, Who gave him his being, is the One Who sustains that being. All the good man knows, whether of body or of mind or of soul, are the gifts of God. Sensible of such grace outgoing to him, the normal attitude of the Christian before his Creator is thankfulness. In contrast, one of the most corroding and unnatural vices is ingratitude.

St. Bernard of Clairvaux wrote: "Thank-

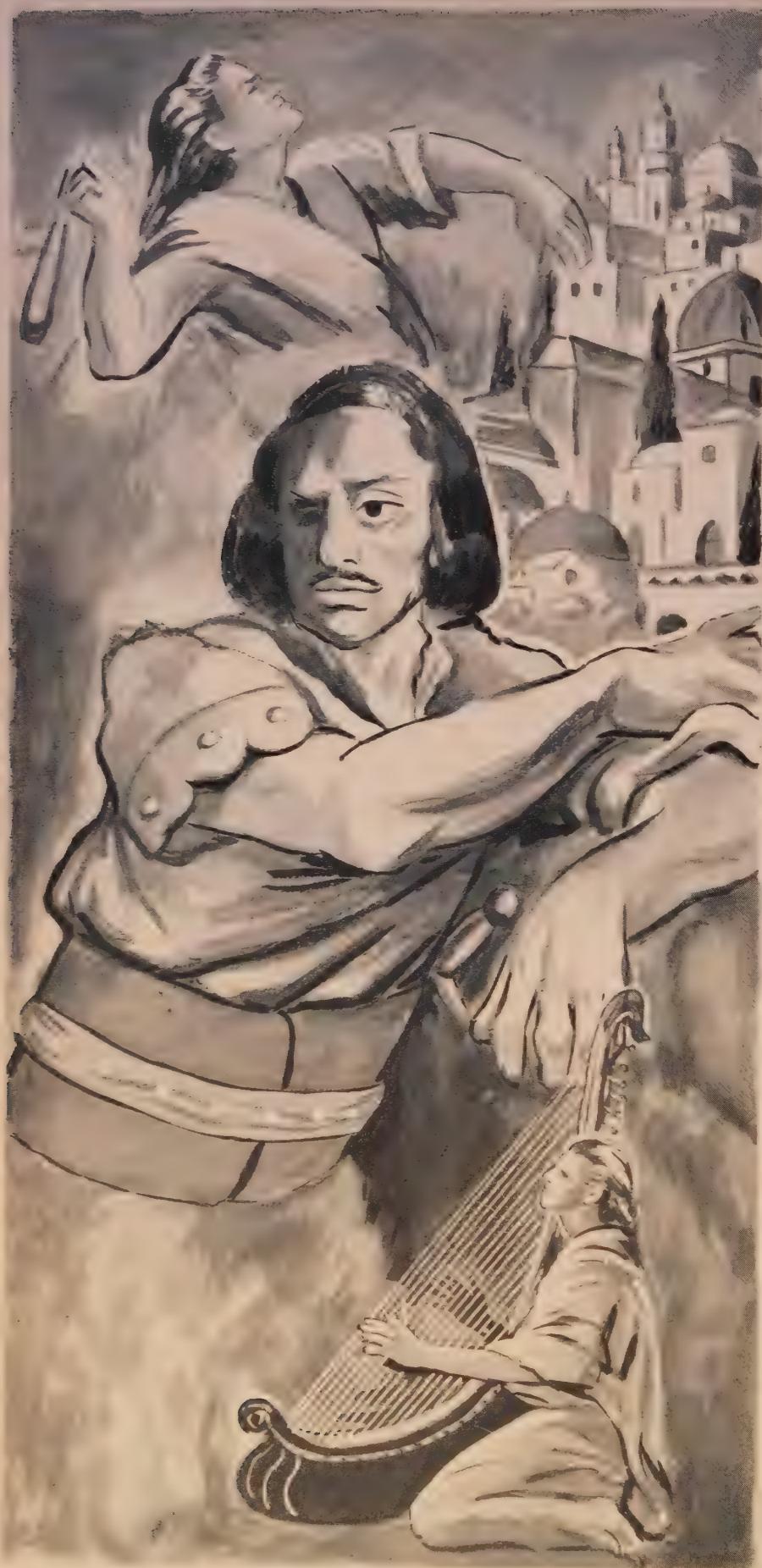
lessness is a parching wind drying up the fountain of sympathy, the dew of mercy, the streams of grace. As far as I have any insight, most dear brethren, nothing so displeases God as ingratitude. It is a destructive thing, an enemy of grace, hostile to salvation."

An old Jewish teaching exhorts: "It is forbidden to taste of this world without saying a blessing; whoever tastes of this world without saying a blessing commits unfaithfulness."

Thanksgiving to God for His bounty and mercy is due at all times, and no meal time is ever complete without grace. A national day of Thanksgiving is most appropriate, when the citizens of the land are called on corporately to praise God. It is a time for people to gather and together express their gratitude to God for continually answering their prayer, "Give us this day our daily bread." It is a common saying of grace at the table of Eternal goodness.

The giving of thanks is one thing. Giving thanks *humbly* is another. Some time ago there appeared the following in print as a reason for thanksgiving: "Our people are better fed, clothed and sheltered than any other. We are the richest of nations. Our wealth is most equally distributed. The rich are growing richer, and the poor are growing richer, too." The needy and hungry people of the earth will certainly not be edified if they see us giving thanks in this spirit! What we enjoy is by grace, and not by merit.

A Thanksgiving callous to the wants of mankind is selfishness saying its prayers. No grace said is sufficient without a petition asking that we may ever be mindful of the needs of others. Thanksgiving for what we have received must be coupled with a godly desire to share our abundance. In this way, we truly bring unseen guests with us to our Thanksgiving table to partake, too, of what we have and to say grace with us before our Father by Whose open hand all things living are filled with plenteousness.



'It is easy to see why he laid such hold upon the popular imagination'

Searching The Scriptures

About a musician,
poet, warrior whose
people loved him
despite his 'many
and serious' faults

II Samuel 1:17-27; 5:1-10; 11; 12:13-25;
Jeremiah 23:5-6; Matthew 21:1-9

THE connection between David and the idea of the Messiah is far more direct than the connection between Saul and the idea of the Kingdom of God. Saul merely happened to be the first Hebrew king, but for later generations of Israel, David was the ideal and perfect ruler who provided the pattern for the ideal king of the future and from whose descendants the Messiah would one day come.

Indeed, it is not quite accurate to distinguish between David and the Messiah, since "messiah" was one of his actual titles, as it was of every king of Israel and Judah. The word messiah in Hebrew means merely "the anointed one" and, since all kings were anointed at their coronation all were entitled to the name. It was only after the earthly monarchy had fallen and the men's hopes were directed toward the establishment of the Kingdom of God in the future that the name Messiah, in a new and special sense, came to be applied to the Son of David who would reign in those latter days.

As one reads the story of David (and we are fortunate in having more information about him than about any other character of the Old Testament) it is easy to see why he laid such hold upon the popular imagination. With all his faults, which

David: The Messiah King

By ROBERT C. DENTAN

ere many and serious, his people loved him. They loved him first of all because he was himself a man who loved deeply. Nothing shows this more clearly than the lament he composed when he heard that Saul and Jonathan were dead (II Sam. 1:17-17). There is no reason to doubt the absolute sincerity of his feeling in spite of the long estrangement between himself and his former master, for Jonathan was his friend and Saul was a sick man against whom he should hold no grudge.

Nothing in David's character is more attractive than this constant readiness to understand and to forgive, a quality which seems especially remarkable against the background of a rude and warlike age which regarded revenge not only as a right, but as duty (cf. for example the behavior of Joab in II Sam. 2:27).

Such gentleness is often the mark of an artistic temperament, and one is not surprised to find that David the warrior was also a poet and musician. His lament over Saul is one of the oldest, as well as one of the finest, pieces of Hebrew literature which has come down to us from antiquity. It was David's skill as a poet, along with the obvious sincerity of his religious faith, which ultimately gave rise to the legend that he was also the author of the psalms.

But, if the people loved David for his warm heart, they also loved him for his achievements. Where Saul had been a tragic failure, David was an overwhelming success. David finished the job Saul had begun—that of unifying the nation and driving out the Philistines—and did something Saul would never have dreamed of attempting, for he created an Israelite Empire which ruled all the surrounding peoples. II Sam. 5:10 gives just a hint of the magnitude of his accomplishments when it says, "And David became greater and greater, for the Lord, the God of Hosts, was with him."

This chapter also has a special interest for it tells how he captured the ancient Canaanite city of Jerusalem and made it the capital of his kingdom. As David was to become the earthly symbol of One infinitely greater than himself, so Jerusalem was to become a symbol of the goal of every man's desire, a fact of which we are reminded every time we sing "Jerusalem the golden" or read the wonderful description of the New Jerusalem in Rev. 21.

The author of Chronicles, writing 700 years after David's time, expurgated the story of David and attempted to present him as a kind of unblemished Tennysonian hero, but the older sources make no attempt to do this. They show us all of David, the light and the dark alike. He was a great man who in most respects towered far above his age, but he was also a great sinner, as the story in II Sam. 11-12 all too plainly tells us. It is a dreadful tale, only slightly alleviated by our knowledge that it comes to us from an unrestrained and violent age, but we are grateful for the honesty of the Bible which permits us to see David in full perspective. It is obvious that his people did not love him blindly, but in spite of his sins and weaknesses.

No later king was gifted with David's remarkable combination of brilliance and personal charm. Most of them were mediocrities or worse. So, it is not surprising that men began to dream of the return of David or of one who would be like him. Out of this hope—born of pres-

ent disappointment joined to a firm faith in God's power and His good will toward His people—came the doctrine of the Messiah, the ideal King whom God would send one day. After the final destruction of the Davidic monarchy, belief in the Messiah gradually became a fixed element in the creed of many of the greatest souls in Israel. The brief passage in Jer. 23:5-6 is just one expression of this hope.

And at last the Messiah came. The Gospel story tells that His birthplace was Bethlehem, the town where David himself had been born, and in Matt. 21:1-9 we read of His royal entry into David's capital. He was not like David in his weakness, but He was like David in his strength. He was in truth a King. He reigned upon a throne, although it was a cross; and won a mighty victory on Easter Day; and also created an Empire, His Holy Church. END



NEXT ISSUE

**About Solomon, and
man-centered
magnificence**

Dr. Dentan, professor of the Old Testament at General Theological Seminary, who, continuing his series on the Bible Story, in the next issue deals with Solomon, whose "claim to glory is far more valid than his claim to wisdom"



a TOMATO in the AUTUMN SUN

By CHAD WALSH

I COULD start anywhere. I shall start with a tomato.

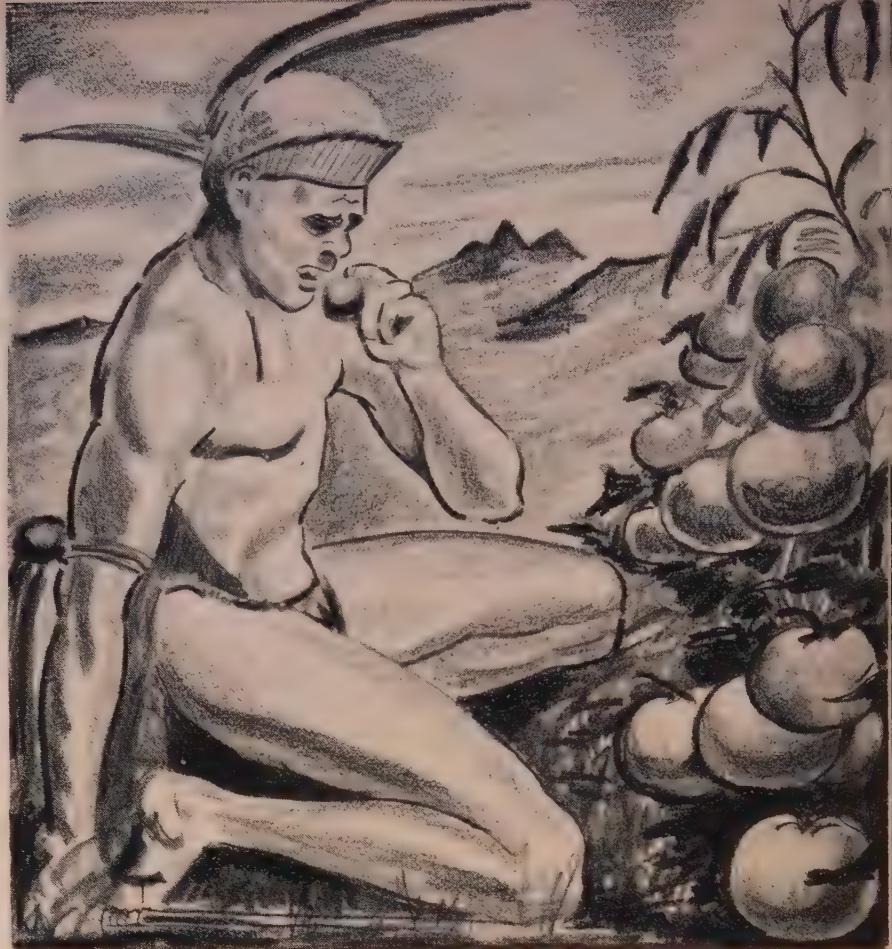
A tomato plant is the poor man's apple tree. He can raise it from seed under a bit of cloth or glass, or else buy the young plants at a fraction of what he would pay for orchard trees. Any odd corner of land—as long as it has enough sunlight—will support a few tomato plants. And one growing season is sufficient for the whole cycle—seed to bud to blossom to fruit on the plant to fruit in hand.

By the time frost comes to blacken the stems and wilt the leaves, a little patch of tomato plants will have provided steady weeks of salad on the table, and enough food for meditation to last through the winter until tomato-growing weather comes again.

When I eat a tomato, it is a form of benign cannibalism. The scientists tell me—and I see no reason to doubt it—that the ancestral lines of the tomato and me cross if we trace them back far enough. At some point we were one, as unicellular creatures; then we diverged. Plants became definitely plants, animals became animals; one animal grew into the animal that is more than an animal.

Then there was a coming together again. We do not know the date. Some Indian, living in the Andes area, noticed a vine with small, bright fruit, and like a good scientist he chose to eat it. He risked death by poisoning and did not die. He or his descendants subsequently went one step further: they gathered the seeds and planted them. Year by year they chose fruits that excelled in size or taste, and saved their seeds for the next year. By the time the Spanish conquistadors arrived, the tomato was being cultivated throughout the northern part of South America and in Central America.

The Indian vine now becomes a bridge across the seas. The Span-



iards, zealous to introduce their way of life, destroyed much in the native civilizations; but they had no wish to destroy the tomato. It traveled to Europe early in the 16th century, and by about 1550 was delighting the Italians.

Finally and much later it reached the United States from Europe, though it was long regarded as the poisonous "love apple," and the experiment of actually eating it had to be made all over again. It was not until some time in the first half of the nineteenth century that the American people in general gave their trust to this member of the nightshade family, and began raising it on a large scale.

But I am standing in my garden now, holding a tomato that I have torn in two. Without bothering to go indoors for salt, I begin nibbling at the edge of the tomato. Its ancestors and mine parted company these hundreds of millions of years ago, parted without knowing the rendezvous we should keep this crisp September day in the clear sunshine. The remote cannibalism does not disturb me. I sometimes have momentary qualms when a slice of beef on my plate suggests the horrors of the slaughter house, but a tomato is something else again. I do not think

it can have a finer destiny than to delight my taste buds and feed the cells of my body.

As I turn my attention to the other half of the tomato, I notice one of the tiny, flat seeds, and put it on top of a stake, where the sun shines brightly on it. There is nothing much to see; it is very tiny. I suppose I could take it to the botanical laboratory and ask one of my scientist friends to slice it into sections and put it under the microscope, so I could examine its inner structure. But this sunny day I prefer to pick another tomato and eat it, meanwhile glancing occasionally at the seed and meditating on how much miracle is capsuled within its tiny volume.

This tomato seed proclaims a God so big that He can tenderly see the little things; a God whose love is so abounding, so given to overflow, that it spills over in the form of human lives, cats, dogs, foxes, worms, trees, and tomatoes. At the moment I am particularly impressed by the love that created both me and the tomato.

Furthermore, this tomato seed proclaims the amazing freedom that God has given the human race. If I plant the seed next spring, it will normally produce a plant with fruit like that I am now eating. But I am at liberty

cross it with other strains. God himself may throw in on occasional mutation for good measure. By patience and cunning I can develop certain types that have not existed before: new and possibly better.

Certainly, the tomato I am now holding in my hand is not the wild fruit that an Indian first tested; it is not even the medium-sized tomato that the Spaniards found the Indians cultivating. I need only glance through an illustrated catalogue to see how mightily man has wrought since God first thrust the wild tomato into his hands.

God has made a world in which men can be His junior partners. He does the groundwork of creation, and then permits them to share His joy by taking a wild vine and dedicating centuries to its improvements. Wars come and go, civilizations rise and topple. But there is true internationalism and progress in the centuries of cooperation that have gone into making the tomato what it is today.

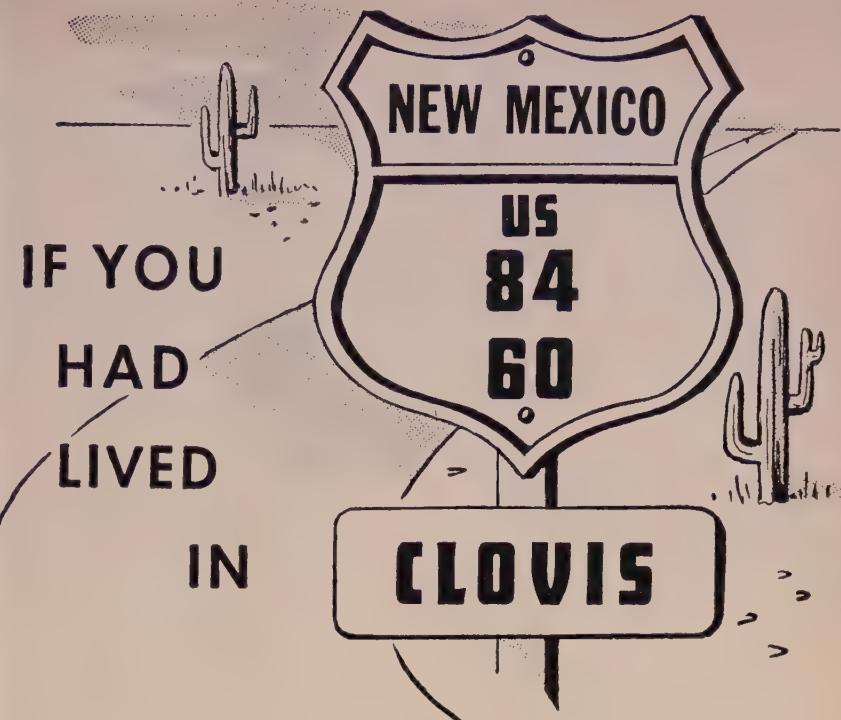
God's creation of the cosmos is a miracle enough; but it is no more miraculous than His special invention of one creature who can share His creativity by molding the love apple into the modern tomato.

People often speculate on whether some scientist of tomorrow will discover a way to take the raw materials of the universe and combine them into simple forms of life; then perhaps direct a process of gradual exchange, so that, eons later, new and complex beings will emerge from the laboratory. Thus far the prospects do not seem hopeful. But if some day man achieves this miracle, it will be merely another evidence of God's fantastic creativity, generosity, and love.

It will mean that not only did He make matter from nothing, not only did He create simple life and guide it to greater development and responsibility, but He actually produced one form of life—man—so completely built in His own image that it can backtrack to the time of nonliving matter and from there repeat the mighty acts of God.

Again I look at the seed. Locked inside of it is perhaps a billion years of living history, and a plant that wants to climb toward the sun. I doubt that God will disappoint it. END

(Copyright, 1955, by Chad Walsh. This article is excerpted from "Behold the Glory" by Chad Walsh, to be published Jan. 18, 1956, by Harper & Brothers; price \$2.)



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Arabs test French 75-mm gun prior to battle (1948) with Jewish forces near Tel Aviv-Jerusalem highway.

Arab Viewpoint Of Palestine

'Israel exists as a Western attempt to solve a Western problem . . . anti-Semitism . . . at Arab expense'

By GEORGE R. FAIRLAMB, Jr.

(In the controversy attending the establishment of the State of Israel, the Arab point of view has not often been seen in print. *Episcopal Churchnews*, while not taking sides in the controversy, is glad to publish this penetrating article—The Editors)

ARABS view the "miracle of Israel's restoration" not as "God's will," but as a very un-Christlike human international crime against themselves. If the restoration had "overtones of the eternal," it was of eternal human frailty, not divine power.

What happened in Palestine can be told very simply. Until seven years ago what is now Israel had been Arab country since the seventh century. In 1916 its Jewish colony was about 60,000—between five and ten

per cent of the total population. At that time, Arabia revolted against Turkey, expecting British promises of independence to be honored.

In the case of Palestine they never were, for a year later Britain secretly rewarded Zionists with the Balfour Declaration. This document "viewed with favor" a Jewish national home there, and immigration to implement it. This was in direct conflict with the prior promise of independence to the Arabs. Controversy still rages over these conflicting promises because they were not explicit—only implicit.

Consonant with the theory of a Jewish nation, some of the Zionists had been working for the principle of the Balfour Declaration since the turn of the century. When they finally got it, the result was a flood of

Jewish immigrants. Between the two world wars the Jewish colony increased until in 1939 there were 446,000. Yet, this was still less than a third of the population. By the last war's end (1946), the Jews numbered about 600,000, nearly half the total.

Then, the inevitable social and political tensions which had been brewing for the two decades exploded and tore the Holy Land apart. Two years later in 1948, except for a remnant of 160,000, the Arabs were out and the Jews were in. Israel took over from Britain. The misery of the European Jewish refugee had been saddled on Arab shoulders.

The Arab became a refugee from his own land, but not without a struggle. The Arab League tried to rescue Palestine, and was defeated by superior arms, superior organ-

ation, and singleness of purpose. These the Zionists had and the Arabs lacked.

That is what happened. Americans saw it happen through Zionist eyes; heard the story from Zionist lips.

Of all Zionist accusations against Arabs, the one charging them with "invading" Palestine is "an act of unprovoked aggression against Israel" is the unfairest and flimsiest of all. It stems from the idea that Israel was a legally sanctioned sovereign state by virtue of the United Nations' resolution recommending partition. This is an erroneous assumption. The U. N. is not a super-state. Its recommendations (resolutions) legalize nothing. It is essentially an organization of voluntary cooperation. Legalization of Israel could only come peaceably by Arab acceptance.

Israel became a legally recognized political unit in the society of nations, not through a U. N. resolution, nor by the unprecedently hasty recognition by President Truman, but in the most customary manner—by victory in a contest of arms, and the contest was certainly not provoked by the Arabs. It was forced on them, and they paid the penalty for not being ready or strong enough to win it.

The Arab viewpoint of all this was summarized for me last spring in Beirut by a Christian Arab. He said: "Israel exists as a Western attempt to solve a Western problem (anti-Semitism) at Arab expense. It was imposed by force on the principle of reestablishing a petty, non-existent nation in boundaries it had once occupied 2,000 years ago. This is logically absurd. Legally and morally it is indefensible, and therefore is totally unacceptable to us."

"Furthermore, it has not and, in fact, cannot solve the West's problem. Obviously that must be cured from within. It has merely extended anti-Jewish feeling into Arab lands where it was previously unknown. Until Western powers meddled in Palestine, Arabs and Jews lived peaceably together. The idea of a Jewish religious and cultural center there was acceptable, for the land belonged to three great religions. We do not hate the Jews as such, for we, too, are Semites. But, we do hate the political variety of Zionists who with Western help and resources dispossessed us."

Is this view valid? Certainly there is no dispute that anti-Semitism is a peculiarly Western problem. The Islamic record is exceptionally good. The Christian record is exceptionally bad. It accounts for the bad con-

science which has turned some Christian clergy and laity into sympathizers of political Zionism. It was persecution of European Jews that fathered the idea of a Jewish national state. Specifically it was the tragedy of World War II Jewish refugees and refusal of Western powers to give them asylum that accounts for its realization.

That this disposition of the problem was imposed by force is indisputable. The record of Arab opposition to the Balfour Declaration was continuous and frequently even violent from 1919 on. Assertion that Arab leaders agreed to it on three separate occasions and then repudiated it is wrong, because it ignores the context of the agreements. Both Feisal and his father Hussein welcomed Jews on the basis of a spiritual home—and not a national state. Feisal's acceptance was further conditioned on Arab independence.

Instead of being groomed for independence, as was the duty and obligation of the British Mandate, Arabs watched helplessly while the well-financed Zionist power ballooned and organized its strength.

The distinguished historian, Arnold Toynbee, notes that "British statesmanship doggedly kept Palestine headed for manifest disaster" until "the situation got completely out of hand."

As to the long historical association of Jewry with Palestine being a justification of Israel, it is neither historically longer nor factually so continuous as that of the indigenous Arabs. On such a basis "restoration of Israel" is less logical than would be restoration of the Cherokee Indian nation to its ancestral lands.

Furthermore, the Arabs say, Palestine was not British territory to be disposed of so cavalierly, anyway. True, Britain recognized much too late the injustice being done, and tried unsuccessfully to restrict immigration. Zionists continued it illegally.

Finally, under pressure of the storm of human emotion that wrapped the Jewish war refugees, Britain stepped out and the United States took over "the vial of wrath." Thus does Toynbee describe the shift from British responsibility to American responsibility.

For a blow by blow account of the U. S. role in the drama, it is worth anybody's time to read "What Price Israel?", by Alfred Lilienthal. A distinguished non-Zionist Jew, he represents the view of that large group of Jewish Americans who oppose political Zionism, while maintaining loyalty to their faith.

If we think this Arab attitude is unrealistic, they think we are unrealistic in expecting them to settle with Israel on a "let's all be friends" basis and "kiss and make up."

Because we have not understood their case, it is still easy and fashionable to make Arabs appear as aggressors, when in reality they are defending. They are conducting a holding operation. We think and act as if the Palestine war is over—or at least that it ought to be. It is not. There is only an armistice.

So, the Arabs refuse to sheath their sharpest weapon, the economic blockade and boycott. Time at least is on their side. Israel would collapse tomorrow were it not for U. S. financial support, public and private. Her economy is unsound, and badly needs integration with her neighbors—the original Palestine economic situation.

This explains Israel's "get tough" policy, pointed up by last summer's elections. Time is running out, and if she can provoke Arabs to resume the war, there is likelihood of a big power-imposed peace on present boundaries. Peace she desperately needs. The Arabs can afford to wait and build their strength.

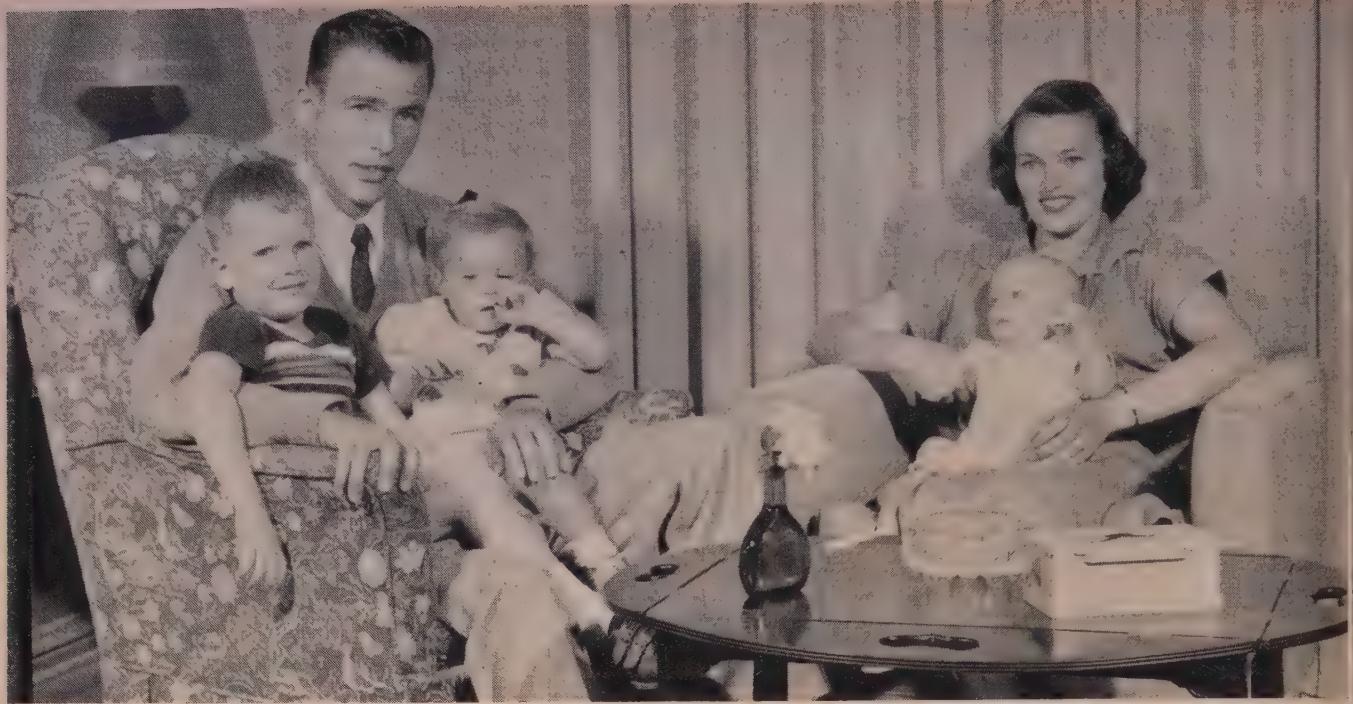
Two things are certain. The first is that years must elapse before passions cool below the boiling point—unless indeed they erupt meantime with a clear-cut victory of one side over the other. The second is that American foreign policy will vacillate between the national interest, which requires friendly Arab relations, and demands of the American Zionist pressure group.

What Americans need most to remember is that Palestine is not at all a religious issue, but, paradoxically, a very deep moral issue. Some day it must be met.

Unfortunately there is today no hope that the moral wrong wrought jointly by political Zionists, Britain and the U. S. can be equitably and peacefully redressed. END

Captain Fairlamb, U.S.N. retired, world traveler and writer, now has a radio program in Boulder, Colorado, entitled 'Beyond The Horizon,' an analysis and commentary on international news, and is an instructor in Political Science at the University of Colorado.





WOMAN'S CORNER

What is Planned Parenthood?

By BETSY TUPMAN DEEKENS

TO THE constant dismay of our ordained clergy, the average lay person just doesn't think of himself or herself as a priest. Yet, the Apostle Peter, in his first epistle, clearly defines Christians as members of a "royal priesthood," and he didn't add that in order to be a priest you had to have a pulpit and a church building.

The laity mistakenly think of the priesthood as the "Christian vocation of the ministry," rather than consider themselves essentially ministers in the Christian vocation of law or medicine or writing or marriage.

What more than one of our "ordained" clergy leaders is concerned about is that more people do not think of parenthood as a *Christian vocation* and the planning of parenthood as a very real part of that vocation.

The very words "planned parenthood and birth control" sound negative and artificial to many, but when viewed as a positive part of the Christian vocation of parenthood, have an entirely different meaning—a meaning that warrants the thoughtful consideration of all parents, couples who hope to have children and young people who look

ahead to that goal in life.

It's the "positive thinking" on this matter that Dean James A. Pike of New York's Cathedral of St. John the Divine, believes has been sadly neglected. Too often, he states, planned parenthood has appeared on the community scene as something negative—hence controversial. He has given much thought to the matter, and is chairman of the Clergymen's Advisory Committee of the Mothers' Health Centers of New York. He has also given many addresses on the "positive ethics of family planning"—more recently to the Virginia Planned Parenthood League in Richmond.

In the first place, he points out, "all of life is to be lived responsibly under God in a sense of vocation." The problem of life is seeking to act as stewards of all of life.

Considering the planning of parenthood as a part of Christian vocation, married couples should remember that the function of the sex relationship in marriage is not just the procreation of children, important as that is.

The positive approach to this vocation, Dean Pike explains, is to think through—prayerfully and thoughtfully—the whole question, which nor-

mally for two married people is "whether or not to have a child now."

If they decide, after considering all the factors in their particular circumstances, that they should be having a child now, they have a "positive duty to do so, including seeking medical help if necessary." If they decide they should not be having a child now, they have a "positive, ethical duty" not to and to use the means of achieving this end.

Dean Pike stresses the importance of couples' considering that they have a very real duty to have children, if they have no unselfish reason for not having them. This, he points out, is quite different from the approach of "one tradition" which prohibits the use of any means to birth control, but does not place an ethical obligation on members to have children. This "tradition" also defines the purpose of the sex relationship in marriage as procreation, but allows abstinence from that relationship which prevents procreation—abstinence which St. Paul says should only be practiced for the purpose of prayer and not for too long (I Cor. 7:5).

Our Church teaches that the main function of the sex relationship in marriage is sacramental—described

A child's greatest gift is to be wanted, and a part of parents' Christian vocation is the planning of their families.

ly Dean Pike as an outward symbol of the inner love, hopes, dreams, weaknesses and failures of two people, but also a "means of grace"—a way which that "inner union" may be achieved as well as the expression of it. Of course, this includes the very important purpose of sharing in God's creative purposes.

But referring again to the ban on one church of the use of "artificial means" of birth control, Dean Pike declared that none of us "just love naturally. We get such things as manicures, hair cuts, etc., which are not 'natural.'

"We're entitled to use our heads; indeed, we have an obligation to do so. Otherwise we would have no such things as dams to channel what would be a useless waterfall into a generator of electric power."

The task of educating lay people into thinking of parenthood and the planning of it as Christian vocation would be no problem if the laity considered themselves as essentially "ministers" and not just apply that term to the ordained clergy. This, the dean believes, is one of the "ideological roadblocks" to the matter.

"... If we really had our laymen functioning as ministers... then we could be a power in our communities that could get rid of any evil—even our own prejudices."

There's one other vital reason Dean Pike gives for the planning to parenthood: "Wholesome totality" of mind, will, heart and body gives a child his greatest gift—the knowledge that he is wanted.

To this scientists, social workers as well as juvenile court judges add their "amen." Dr. Karl Menninger, noted psychiatrist, has this to say: "Nothing is more tragic than the realization by a child that he was unwanted.... This may show itself in a provocative program of attracting attention by offensive behavior and even criminal acts. The unwanted child becomes the undesirable citizen.... from a purely scientific point of view, Planned Parenthood is an essential element in any pro-

gram for increased mental health and for human peace and happiness."

This reminds me of what the Rev. Harold Frankham (he's assistant to Canon Bryan Green, British evangelist) had to say about marriage and parenthood. There are some things, he said, that people wrongly take for granted, such as thinking that families will automatically love one another ("this is absurd... Christian love is not an automatic emotion but an act of will"), and that being a parent is not a difficult job ("it's frightfully difficult...").

That it is "frightfully difficult" as well as vitally important, all parents will agree, which is why Dean Pike feels so strongly that careful thought should be given to the planning of parenthood as a part of that Christian vocation.

"More and more of us should be thinking through and expressing what we think on this whole question."

He calls the decision to have a child—a decision thoughtfully and prayerfully reached—"the highest and fullest foundation of life for the 'child-to-be.'" END

FAMILY PRAYER

For a Blessing on the Families of the Land from the Book of Common Prayer:

"Almighty God, our heavenly Father, who settest the solitary in families; We commend to thy continual care the homes in which thy people dwell. Put far from them, we beseech thee, every root of bitterness, the desire of vain-glory, and the pride of life. Fill them with faith, virtue, knowledge, temperance, patience, godliness. Knit together in constant affection those who, in holy wedlock, have been made one flesh; turn the heart of the fathers to the children, and the heart of the children to the fathers; and so enkindle fervent charity among us all, that we be evermore kindly affectioned with brotherly love; through Jesus Christ our Lord. Amen."

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Unnecessary Confusion

'In our pride . . . we hurt each other
by trying to be little gods'

By DORA CHAPLIN

THREE are a lot of confused people in this world. I suppose it is inevitable, but the sad truth is that much of their bewilderment is unnecessary. Here are two letters from people who are honest enough to admit that they are muddled, and we can at least begin to try to help them.

At no time in the history of the Christian Church has there been so much opportunity to learn through the printed word, through discussion and study. Our clergy are ready and willing to answer people's questions through preaching and teaching *if only they will ask*. There is no disgrace in not knowing, but we should be ashamed of not trying to find out more about the Faith and the Church. Where the Holy Spirit is at work, we also learn through our relationship with God and one another.

Dear Mrs. Chaplin:

I am having a great deal of trouble with two points concerning the faith. The first is that I can't seem to realize the true purpose of Christianity. All it seems to do is to make God a selfish god by insisting that all our thoughts, words and actions be centered upon him. This may sound stupid, but it really is giving me a lot of trouble.

Secondly, I don't seem to feel as close to God as I have before. Perhaps it is for the above reason, I don't know. Prayer seems to have no effect, nor does Holy Communion. I wish you would make some suggestion on what might be wrong.

(This is one of the few anonymous letters we have received, but I imagine it is from a young person.)

Dear Reader:

Your question is certainly not "stupid." Many people are confused by what some call "the scandal of Christianity," that is, the absolute authority Jesus Christ claims. Through the ages men have found this a stumbling block, because it is a threat to the notion we like to have that we have the power to run our own lives. The Prayer Book reminds us that "we of ourselves have no power to help ourselves," and at Morning Prayer in the Jubilate Deo, we sing "it is he that has made us and not we ourselves." We often sing

it thoughtlessly, not believing it with our whole hearts or accepting the consequences of what we have sung.

Historically, your problem has been in the minds of men throughout the ages. Thoughtful Roman citizens, for example, were horrified at the idea of One True God. They prided themselves on being "tolerant" and tried to make room for many gods. We do the same, but our gods are not carved in wood and stone. Secularists find the idea of a *final authority* a stumbling block, for they say that their concept of progress forbids the idea of a final authority emerging. Christianity claims that in Christ God revealed Himself



Mrs. Chaplin

to man for all time. If you think of other leaders—Buddha, Mohammed and even Lenin, if you want to come closer to our day—you will find that their leaders have never claimed that the founder of their "faith" was in his own person the Living and True God. Our Lord does claim this.

I have spoken first about Jesus Christ because He is the Way through whom you will come to know the true nature of God, and here is where the center of your confusion lies.

I hope you will be able to undertake some Bible study with a group of other inquirers. Talk to your Rector about it. If there is no such opportunity, write to me again and tell me how old you are, so that I can suggest an outline for you. Our study of the Bible shows man's struggle to find out what God is like.

Like you, the men in early Biblical times thought God was selfish, and jealous and revengeful, as well as powerful.

You will say, "Why did He make us in the first place?" It would seem that He created us because He is *not* selfish. He did not wish to keep the gift of life to Himself so out of His overflowing love He made us in order that we might *share* life and joy. He also gave us the privilege of meeting with Him in Worship (especially in Holy Communion) and in life, the joy of cooperating with Him and with each other. If He had not decided to do this, you and I would not be here, we would be nothing. "In Him we live and move and have our being."

But when God gave us the gift of life, He gave us something else—the power of choice between good and evil. He did this because He created sons and daughters, not puppets, slaves or robots. We are rebellious creatures, and in our pride—our refusal to see ourselves as creatures made by our Creator—we spoil God's joyous plan, and we hurt each other by trying to be little gods. We strut about in our ridiculous pride and we delude ourselves with a fiction of self-centeredness. Just as machines run on a certain kind of fuel or other power, so we are designed to run, as it were, on the power of God.

The fact is, there is no happiness or peace or full life apart from Him and there is no sense in our trying to invent it. When you argue against God, you are arguing against the love and power that makes you able to be a person at all. We belong to God, the Creator and Sustainer of the Universe. We try to run away, but when we do we are lost. Jesus Christ came to show us how much God cares, and what He is like. This is the Good News of the Gospel. He also made available for us, through His Holy Spirit, the special assistance from God called *Grace*. This helps us to begin again after our many mistakes, and to learn to love and forgive others, because He forgave us.

As you learn to know more of the love of God, and as you learn to trust Him, you will be able to worship

Kim again. Worship is a relationship of love and *trust*, and you cannot worship a God you resent. Remember, He is on your side. The desire to worship is a gift He has given you, and I am sure that if you ask for the grace to love and understand something of His loving plan for you, He will not fail you. END

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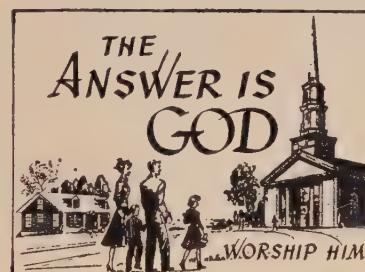
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BOOK REVIEWS

By EDMUND FULLER

A Devotional Commentary on the Bible. By William J. Shergold. Oxford. 284 pp. \$3.50.

Here is a useful commentary for either the general reader and student, or for the teacher. Its title illuminates the fact that its intent is to serve as a broadly interpretive guide to scripture, rather than as a detailed reference book. Although by design it is a companion particularly to the *Shorter Oxford Bible*, it is equally usable with all Bibles. I know that I, who happen to have a substantial amount of Old Testament teaching to do, intend to keep it as a desk book henceforth. Both its language and its editorial arrangement make it an excellent teacher's aid.

Sparks Among the Stubble. By Margaret Cropper. Longmans. 226 pp. \$2.75.

Actually I am indebted to the Episcopal Book Club of Nevada, Missouri, for receipt of this book, which is its Embertide selection. Previously Miss Cropper published *Flame Touches Flame*, biographical essays on six Anglican saints of the seventeenth century. The present volume, a companion book, studies briefly seven eighteenth century Anglican figures whom Miss Cropper terms "saints." That is to say, their's were lives of piety and good works—they are non canonized, or calendar, saints.

The subjects of these essays are William Law, John Newton, Robert Nelson, William Wilberforce, Robert Walker, Hannah More, and Thomas Bray. They are excellent.

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The Sleeping Beauty. Ralph Harper. Harper. \$2.50.

Anxiety and Faith. Charles R. Stinnette. Seabury. \$3.50.

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SEABURY SERIES PRACTICAL?

YES (CONTINUED FROM PAGE 16)

em, because they *will* fit it not to. Every series has these antagonists.) The other teachers, representing varying degrees of training and gifts, also represented every stage of reaction to the Series, from confusion, frustration, dawning comprehension, effective work, to real enthusiasm. But they were all trying, and they felt it was worth doing. They all said they needed more understanding of the Christian faith and of their own witness, and more training in really understanding the children. They were volunteers asking to be made teachers. This need still have to be met in parishes and dioceses, over and over again. But no program of education is practical without it.

The real question of practicality is not the impossible one that the program shall meet the peculiar and often intolerable conditions in many of our parishes. The real question is whether the Seabury Series is practical for the job that has to be

done, which is the Christian Education of every adult, young person and child in our parishes. Time has proved conclusively that the traditional Sunday School cannot do this alone. It has also shown that the liturgical services are among our best teachers, that families are the real providers of the values and standards by which children live, that a vital witness to the faith is required.

These come out of a combination of experiences which help each other to educate the growing child, and the devotion and fervor with which they confront him will decide how well he is taught. He needs the experience and the interpretation of it, the knowledge of past victories and defeats and the recognition of the validity of his own religious experiences. For these the Seabury Series provides, and because it sees the depth of our need and the size of what is at stake, it seems to me to offer a practical solution to our problem.

NO (CONTINUED FROM PAGE 17)

available bibliography of resource books which he must read and assimilate sufficiently to use, not in a prearranged progression of lessons to which he can fit them, but on the spur of the moment.

He is urged to use the Bible, Prayer Book and Hymnal as his chief resources, but, with the exception of a very few concrete suggestions, he is expected to cull from them the material he needs without further guidance from his manual. Does he know these books intimately enough to find the rich treasures embedded in them? Even the teachers' manuals lean heavily on two Gospel parables and the first chapters of Genesis. Will not the teacher, without more specific references under direct subject-headings, use only the limited material already familiar to him in the Bible and Prayer Book?

Finally, the fact is that the parish where we now live locally does not always behave visibly as the redeeming fellowship, for we are "men of unclean lips . . . in the midst of a people of unclean lips." There are

many times in a Christian's life when he must rest his faith solely on the objective facts of the Gospel of God's redeeming acts.

Our young people must be so armed with the content of the Faith that, when they have to live through some of the real difficulties and disillusionments of parish life, they may be able to love Christ's Church simply as she is known in her faith and liturgy with little else to support. This is a corrosive test of practicality, the here and now reality to be faced by any system of Christian education.

MRS. KELLERAN'S REBUTTAL

The realities of Fr. Hogg's article are familiar features of my professional life. I find myself warming to the demand that we deal with the "now" of our space, time, and personnel problems. Then reality returns; I remember that this is exactly what we have been doing for years. This program grew out of the Church's dissatisfaction with our inadequate Christian Education practices. Is not the tailoring of our principles to fit the unsuitable fabric of our situation exactly what is wrong with our system?

Take space. The familiar picture of the class where "the teacher is expected to do most of the talking," and the room "where classes meet back to back, separated only by flimsy screens" clearly says that we equate teaching with telling, that we believe learning can take place under practically impossible conditions. The Seabury Series, in one manual, clearly indicates that it hopes for separate rooms; it recovers reality in the next paragraph and suggests how to redeem what you have for more effective education. What it does say in every line on every page is: every child is entitled to a class experience in which he can hear the teacher and be heard by the teacher. This seems to me a minimal demand on the ingenuity of any parish, but I have to confess that both teachers and pupils tell me it is not often met. So the tumult and the shouting of "teaching" die while the children color apples or altars, preferably within the lines. This may be Sunday School, but it isn't education.

It is the same with time and with personnel. All of us know the devoted master teachers who have made the faith come alive for children in spite of many handicaps. They have had, and still have, one great common quality: they do not take on teaching as "one of several community responsibilities."

They make of it a priority, an offering to God of their thankful service for His gifts to them. They are a tiny fraction of our total staffs, but they show it can be done. Where the demand is heavy, the response appears to be great. It will take years to realize this with most of our teachers; meanwhile trying this approach will leaven a very heavy lump.

I share Fr. Hogg's concern for more explicit help for the teacher. All of the teachers' manuals remove the crutches so long enjoyed by

(CONTINUED ON PAGE 33)



ENVY

The Futile Sin

By M. F. CARPENTER

ENVY IS A FEELING of resentment and disappointment at the prosperity, reputation or achievement of another. Unlike certain other sins, envy needs no explanation or limitation of the meaning of the word which names it. That word, in its common use, describes the sin accurately.

It is true that, like many words of a grave meaning, envy is used in a moderate, pleasant sense to describe a proper wish to have something another possesses with no resentment at his possessing it. But that is a secondary meaning, and the primary meaning is that of the evil attitudes that make the sin.

Envy is, as may be readily seen, related to wrath. Often the two sins are mingled. The distinction between them, which has a value, lies in their origin. Wrath is caused by an actual interference with the plans or desires of the wrathful person. He is definitely injured or hampered by the act or attitude against which he is angry. Envy, however, is directed against a success of another which does not interfere with the success of the envious person. The other's happiness does him no injury; he resents it simply because it is another's and not his. Envy is, accordingly, justly regarded as a less excusable sin than wrath.

As anyone with a knowledge of people must realize, envy is a common feeling. Whether, like wrath, envy is to some extent an exaggeration or a perversion of a quality proper and even serviceable in itself is a subject for debate. Theoretically, perhaps, envy may be a wrong form of the wish for achievement which leads men to effort. Practically this does not seem to be often the case.

The envious person is seldom disposed to match the one he envies by a renewed effort to succeed. Often the thing he envies is something that cannot be transferred to another or won by another, but is something personal and peculiar to the one possessing it. Because of this and because, apparently, of the very nature of envy, one person tormented by that feeling is inclined to belittle, diminish or destroy what another has, has done, or is, rather than

to strive to gain, do, or become like the person envies.

Envy, therefore, is ordinarily both mean and futile. It results in no accomplishment, and it stamp the one given over to it as unwilling to allow another his share of happiness or success. It marks a man one who makes himself more important simply by denying the importance of others not by his own effort. It is properly recognized as evidence of lack of generosity and unwillingness to work or strive.

Accordingly, few persons will acknowledge the sin. Almost all, if not all, normal persons feel ashamed of being envious, and many, if not most of them, will try to conceal even from themselves a grave guilt of this sin.

As has been indicated, the aims of envy are largely negative. In this limitation, envy is like wrath which expends itself largely if not entirely in doing harm to another. This negative side of wrath and envy makes these two sins appear worse than gluttony, lechery or avarice, for those three had the excuse that they increased, temporarily at least, the pleasure, possessions or power of the sinner. A man guilty of any of these three might plead that he aimed primarily to better himself rather than to harm another. From this point, wrath and envy appear particularly futile and unsatisfactory.

Accordingly, envy stands out among the deadly sins as completely unsatisfying. A shrewd observer once commented that envy must be the worst of sins, for it in no way and at no time gave pleasure, whereas the other sins in a limited way and for a short time gratified the sinners. He might presumably have argued as well that envy should be the easiest of the sins to pardon, for it has made the sinner miserable from the moment that he yielded to it.

Both ideas are probably somewhat fanciful, and neither should be taken too seriously. Yet each makes a comment on envy that a prudent person does well to consider. Each points out the essential futility of the sin. Each sums up the common human conviction that the meanness of envy is equalled its uselessness. END.

s. Kelleran's Rebuttal

CONTINUED FROM PAGE 31)

achers. One of them also may have removed the tools of teaching or at first hidden them so they are too hard to find. Two of them could be more helpful in naming the resources which they speak, and all could be more explicit about the relation between class session, readers, parson's class, and family worship. It is good to know that interviews preliminary to revision are going forward in every diocese during November. These are corrections which must be made, and will be. Meanwhile we have had a valuable experience of finding out how dry were the wells from which God's children are expected to draw His living water.

END

Other Hogg's Rebuttal

CONTINUED FROM PAGE 31)

So universal was the awareness of the "bankruptcy of the average church school" to which Mrs. Kelleran points that seldom has any program of a department of our national church been awaited with such expectancy and readiness to work as has met the Seabury Series. The widespread increase of family services, parent (or adult) classes, and more thorough teacher training in the last few years are all sure indications that an increasing number of parishes were eager for the teaching tools that would meet their requirements. Of course there is already "a will to make it work," for this series is the fruit of the work over several years of the concentrated labor of a great staff, and the expenditure of many thousands of dollars.

Now that we have the courses in our hands, we find that they demand not only "gifted teachers" (education at its best always requires these), but that they expect in teachers such wide knowledge of "those things which a Christian ought to know and believe to his soul's health" that they will be able, without further printed help, to interpolate the detailed content of the Faith. Given any course material, the consecrated teachers will be "all trying," and all are eager to enlarge their own resources of grace and knowledge. But it is most unrealistic to set forth for the whole Church courses that can be made effective only by the exceptionally gifted teacher. Every parish has a few of these, and they have always been the ones who have been cooking a rich fare out of all sorts of random materials. But many places do not have enough of these to staff a growing Church school.



Especially giving thanks: Although festival services of Thanksgiving were held throughout the nation last week, Grace-St. Luke's, Memphis, Tenn., had anniversary thanks to offer as well. Thanksgiving Day, 1941, marked the merger of Grace and St. Luke's into one parish.

Surely, Mrs. Kelleran, a very real question of practicality is the adaptability of the Series to the small parish houses, the limited personnel, and the other "peculiar and often intolerable conditions" under which the Church of God frequently has had to teach the Gospel. Where method makes physical requirements which cannot work short of a building program in the small parish of limited means; and where teachers are left largely in their manuals with methodology only, the course is not practical for the varied Church for which it is intended.

Interpretation of Vital Issues

(CONTINUED FROM PAGE 6)

pressure, and indeed it is difficult to suppose that he either could or would

have done so. No doubt he privately reminded her, when she sought his advice, of the Church's teaching about the nature of marriage and perhaps gently informed her that there could be no possibility of any departure from that teaching in her particular case.

There stood he; he could do no other. The day is long past when it is possible for the Church to make concessions to the desires of princes which it would deny to the requests of commoners. What he has done is to lead the whole Church in England in a courageous holding action.

Some people have criticized the Archbishop for taking a line which will probably make the Church unpopular. This is nonsense.

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Standing Committee of the House of Deputies on Expenses: the Rev. William C. Munds (Del.), chairman; the Rev. Irwin C. Johnson (Mich.), the Rev. Edward C. Turner (Colo.), the Rev. Bertram L. Smith (Del.), the Rev. Ward R. Smith (P.), Tracy B. Lord (Conn.), Secretary; Samuel J. Hatfield (Vt.), Frederick G. Stuart (N.Y.), Hunter L. Delatour (L. I.), John Vassie (Ore.), Mervin W. Gleasner (W. N. Y.), Roger L. Kingsland (E.), William A. Shands (Fla.).

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Joint Committee on the General Theological Seminary ad interim: Bishop James P. DeWolf (L. I.), Bishop William L. Essex (Q.), Bishop Charles F. Boynton (suffr. N. Y.), Bishop Stephen F. Bayne, Jr. (O.), Bishop Lauriston L. Scaife (W. N. Y.), Bishop Jonathan G. Sherman (suffr. L. I.), Bishop Edward R. Welles (W. Mo.), the Rev. Canon John K. Putt (Q.), the Very Rev. John P. Craine (Ind.), the Rev. J. Lindsay Patton (Colo.), the Rev. Clarence H. Horner (R. I.), the Rev. William H. Cole (C. N. Y.), the Rev. C. Edward Berger (Md.), the Very Rev. David deL. Scovil (L. A.), Frederick W. Crumb (A.), William H. Daggett (Ark.), Rollo McCray (Er.), Richard G. Stone (N. C.), Edmund Orgill (Tenn.), Kimball Chun (Mich.).

Joint Commission on the Historical Magazine of the Church: Bishop Walter H. Gray (Conn.), Bishop

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Joint Commission to Survey the Problems of Missionary Work in Industrial Areas: Bishop Austin Pardue (P.), Bishop Charles L. Street (suffr. C.), the Rev. Richard J. Hardman (P.), the Rev. G. Clarence Lund (O.), the Rev. Paul Musselman (Mich.), William C. Baird (W. N. Y.), Charles M. Boynton (N. I.), Hon. Francis O. Clarkson (N. C.), John H. Leach (Mo.).

Jamestown 350th Anniversary Committee: The Presiding Bishop; Bishop George P. Gunn (S. Va.), Bishop William H. Marmion (Sw. Va.), the Rev. Francis H. Craighill (S. Va.), the Rev. Canon Walter H. Stowe (N. J.), the Rev. Canon Theodore O. Wedel (Wash.), B. Powell Harrison, Jr., (Va.), Thomas B. K. Ringe (Pa.), Thomas H. Willcox (S. Va.).

Standing Liturgical Commission: Bishop Goodrich R. Fenner (Kan.), (1961); Bishop Arthur C. Lichtenberger (Mo.), (1958); the Rev. John W. Suter (N. H.), *(ex officio)*; the Rev. Bayard H. Jones (Tenn.), (1958); the Very Rev. Francis B. Sayre, Jr. (Wash.), (1961); the Rev. Massey H. Shepherd, Jr. (Calif.), (1958); the Rev. Bertram L. Smith (Dal.), (1961); the Rev. Charles W. F. Smith (Mass.), (1961); John W. Ashton (Ind.), (1958), and Spencer Ervin (Pa.), (1961).

Joint Commission on Holy Matrimony: Bishop W. Appleton Lawrence (W. Mass.), Bishop Richard A. Kirchhoffer (Ind.), Bishop Thomas N. Carruthers (S. C.), Bishop Stephen F. Bayne, Jr. (Ol.), the Ven. John H. Esquirol (Conn.), the Rev. Theodore P. Ferris (Mass.), the Rev. Donald Henning (Tenn.), the Rev. Gregory Mabry (L. I.), John D. Denney (Har.), Andrew Dilworth (W. Tex.), Mrs. William H. Hannah (L. I.), Mrs. F. King Verleger (Calif.).

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mer (O.), Ray Francis Brown (N. Y.), Vernon de Tar (N. Y.), Leo Sowerby (C.).

Joint Committee on Program and Budget for the General Convention of 1958: Bishop Thomas H. Wright (E. C.), Bishop James W. Hunter (Wyo.), Bishop Edward H. West (coadj. Fla.), Bishop Gerald F. Burhill (C.), Bishop Donald H. V. Hallock (Mil.), Bishop Harry L. Doll (suffr. Md.). (The six presbyters and 12 laymen cannot be appointed until after the election of Deputies to the General Convention of 1958.)

Joint Commission to Study the Provincial System: Bishop Frank A. Rhea (Ida.), Bishop Herman R. Page (N. M.), Bishop Frederick L. Barry (A.), the Very Rev. Clarence R. Haden, Jr. (W. Mo.), the Rev. Irwin C. Johnson (Mich.), the Rev. John W. Norris (Vt.), Rollo McCray (Er.), Paul M. Patterson (Sw. Va.), John Vassie (Ore.).

Joint Committee to Study the Apportionment of Quotas: Bishop Conrad H. Gesner (S. D.), Bishop Theodore N. Barth (Tenn.), the Very Rev. James W. F. Carman (Ariz.), the Rev. Canon Ralph D. Read (Conn.), John W. Gregg (Minn.), Howard T. Tellepsen (Tex.).

Joint Commission on Social Reconstruction: Bishop Lane W. Barton (E. Ore.), Bishop Donald J. Campbell (suffr. L. A.), Bishop Gordon V. Smith (Iowa), Bishop William H. Brady (coadj. F. L.), Bishop Anson P. Stokes, Jr. (coadj. Mass.), the Very Rev. John C. Leffler (Ol.), the Rev. Robert A. Magill (Sw. Va.), the Very Rev. Percy F. Rex (O.), the Very Rev. John J. Weaver (Mich.), Michael Budzanowski (P.), Hodding Carter (Miss.), Lester B. Granger (N. Y.), Albert Roberts, Jr. (S. F.), Noel G. Sargent (L. I.), Charles P. Taft (S. O.), William C. Turpin (At.).

Committee of the House of Deputies ad interim on the State of the Church: Prov. 1—the Rev. Tom G. Akeley (Me.), chairman; the Rev.

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D. Frazier (S. D.), the Rev. James L. Stilwell (Neb.), David G. Ainsworth (Ia.). Prov. 7—the Rev. J. Hodge Alves (Ark.), the Rev. Ralph H. Channon (N. Mex.), Howard T. Tellepsen (Tex.). Prov. 8—the Rev. Canon Elmer B. Christie (Ol.), the Rev. Charles Williams (Sac.), Joseph Coppa (Nev.). Foreign—the Ven. Romualdo Gonzalez Agueros (Cuba), Emmett Harmon (Liberia), the Rev. Charles A. Shreve (Rome—representing the American Churches in Europe).

Joint Commission on Theological Education: The Presiding Bishop, ex officio, Bishop Norman B. Nash (Ma.), Bishop Robert F. Gibson (coadj. Va.), Bishop Henry H. Shires (suffr. Calif.), Deans of Theological Seminaries, or their representatives: the Very Rev. Percy L. Urban (Conn.), Berkeley; the Very Rev. Corwin C. Roach (O.), Bexley; the Very Rev. Charles L. Taylor, Jr. (Mass.), Cambridge; the Very Rev. Lawrence Rose (N. Y.), General; the Very Rev. Edward S. White (Mil.), Nashotah; the Very Rev. Sherman E. Johnson (Calif.), Pacific; the Very Rev. Frank D. Gifford (Pa.), Philadelphia; the Very Rev. Alden D. Kelley (C.), Seabury-Western; the Rt. Rev. Edmund P. Dandridge (Tenn.), Sewanee; the Very Rev. Gray M. Blandy (Tex.), Southwest; the Very Rev. E. Felix Kloman (Va.), Virginia. One examining Chaplain from each Province: 1, the Rev. George O. Ekwall (Mass.); 2, the Ven. Henry P. Krusen (W. N. Y.); 3, the Rev. Canon John M. Burgess (Wash.); 4, the Rev. Werner F. Rennenberg (Ky.); 5, the Rev. Harris J. Mowry, Jr. (S. O.); 6, the Rev. Glenn F. Lewis (Minn.); 7, the Rev. C. A. Beesley (Dal.); 8, the Rev. Herbert V. Harris (L. A.). Three laymen: E. Townsend Lock (N. J.), Richard G. Stone (N. C.), Everett S. Wallis (N. J.). Exec. Com., Bishop Nash, Dean Rose, Dean Taylor, Archdeacon Krusen, Mr. Look, Dr. Wallis.

Joint Commission on Approaches to Unity: Bishop William W. Horstick (EauC.), Bishop Arthur B. Kinsolving, II (Ariz.), Bishop Robert F. Gibson (coadj. Va.), Bishop Arthur C. Lichtenberger (Mo.), Bishop Chilton Powell (Okla.), the Rev. Charles D. Kean (Wash.), the Very Rev. Alden D. Kelley (C.), the Very Rev. Gerald G. Moore (Dal.), the Rev. Canon Donald H. Wattley (La.), the Rev. Alexander C. Zabriskie (Va.), Frederick W. Crumb (A.), Howard T. Foulkes (Mil.), C. Clement French (Spok.), John G. Rauch (Ind.), George F. Thomas (N. J.).